





**Notes**  
**CSB**



NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB

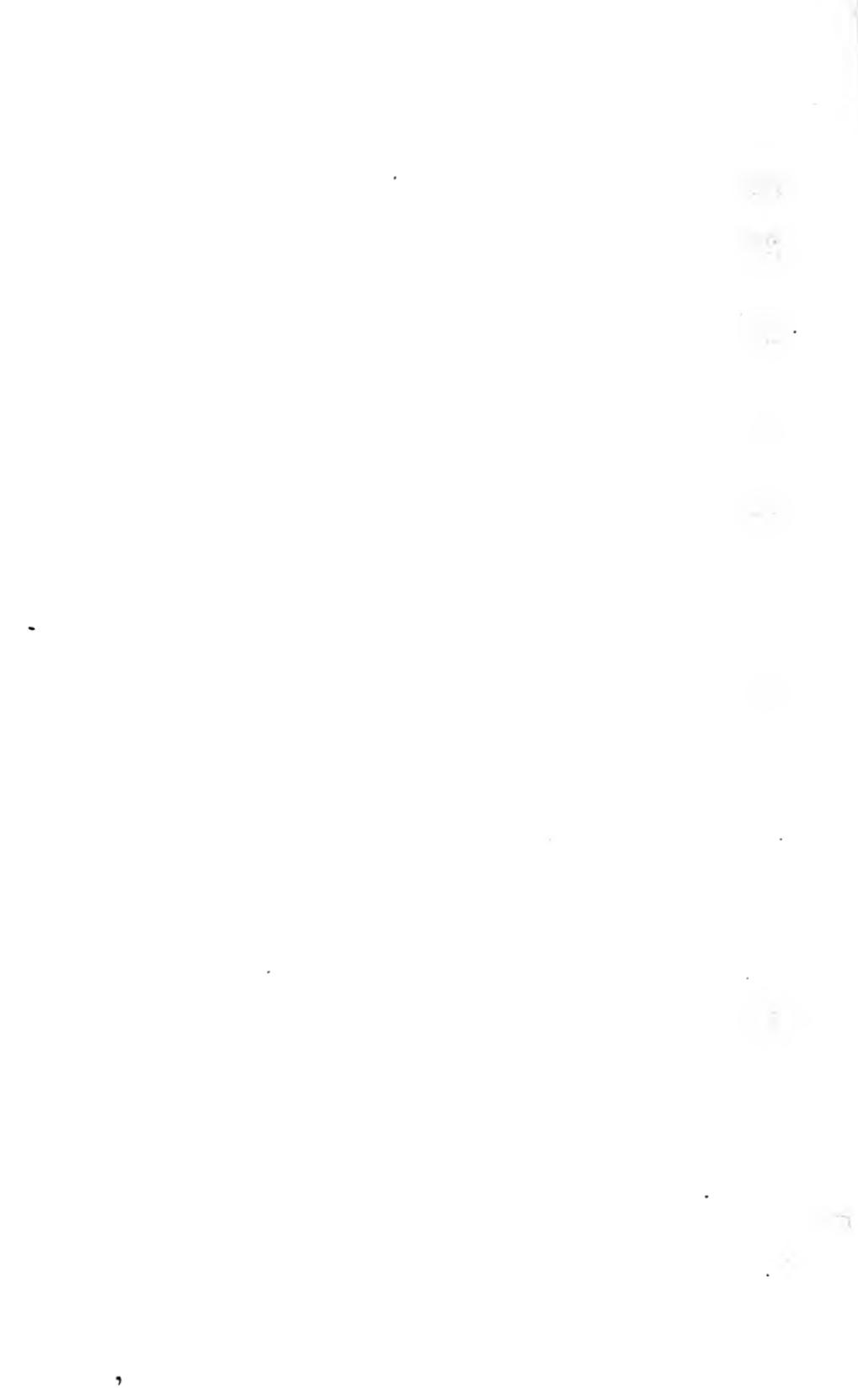
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1948-1963







## C O N T E N T S

Basilian Annals, 1944 .....	1
St. Mary's Church, Owen Sound, financial statement, 1887 ..	10
St. Mary's Church, Owen Sound, pastoral report, 1889 .....	14
Priests at the Irish Block, 1881-1937 .....	17
Rev. John F. Callaghan, letter to Father Robert Scollard, February 12, 1963, on the early history of St. Mary's Church, Owen Sound .....	18
Petition, 1822, for the founding of the Basilian Fathers ....	22
General Chapter, 1822, Minutes .	27
Changes in the Rule, 1829 .....	31
Basilians in France, 1837-1938 .	34
Basilian Formation before 1863 .	38
Father John Glavin, 1958 .....	44
Father Patrick Moloney, Letters:	
November 13, 1850 .....	45
August 5, 1851 .....	66



## Contents

November 15, 1851 .....	80
March 30, 1852 .....	91
April 29, 1852 .....	102
June 4, 1852 .....	110
July 23, 1852 .....	126
Undated, 1853? .....	136
John G. Bowes, October 23, 1854 Letter to Bishop Charbonnel giving news of the incor- poration of St. Michael's College .....	144
Petition of St. Michael's College, 1855? .....	146
George Etienne Cartier, August 20, 1855, letter to Bishop Charbonnel refusing larger grant to St. Michael's College .....	148
St. Michael's College, Feb. 1881, memorandum on Affili- ation with the University of Toronto .....	150
St. Michael's College, March 25, 1881, notification of Affiliation with the Uni- versity of Toronto .....	160



## Contents

St. Michael's College, February 6, 1882, report to the Minister of Education .....	162
Kiely Bursary at St. Michael's College, January 11, 1893 .	170
Bequest for Masses, 1896 .....	175
Bibliography of St. Michael's College, compiled by Miss Irene Misslbeck, March 10, 1953 .....	176
Bibliography of St. Michael's College, Supplement .....	196

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the first time in the history of the world, the people of the United States have been compelled to make a choice between two political parties.

The party which has been chosen, is the party of the people, and the party of the slaves.

The party which has been chosen, is the party of the slaves, and the party of the people.

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May 16, 1944.

Dear Sir:

I wish to make application for permission to print the 1944 number of the Basilian Annals. This publication is an annual chronicle of events of interest to members of the Congregation of St. Basil, their relatives and friends, and is distributed free of charge. I understand that it should qualify for a certificate of exemption.

The new edition is planned for 1500 copies. As official historian of the Congregation I am charged with editing this publication and I would like to use the 60 lb Oxford English Finish Book stock of last year's. If it is not your practice to make out a certificate in favour of an individual it may be made to the Basilian Press, 68 St. Nicholas



Street, Toronto. However the publication is not paid for by the Press, but by the Superior General of the Congregation.

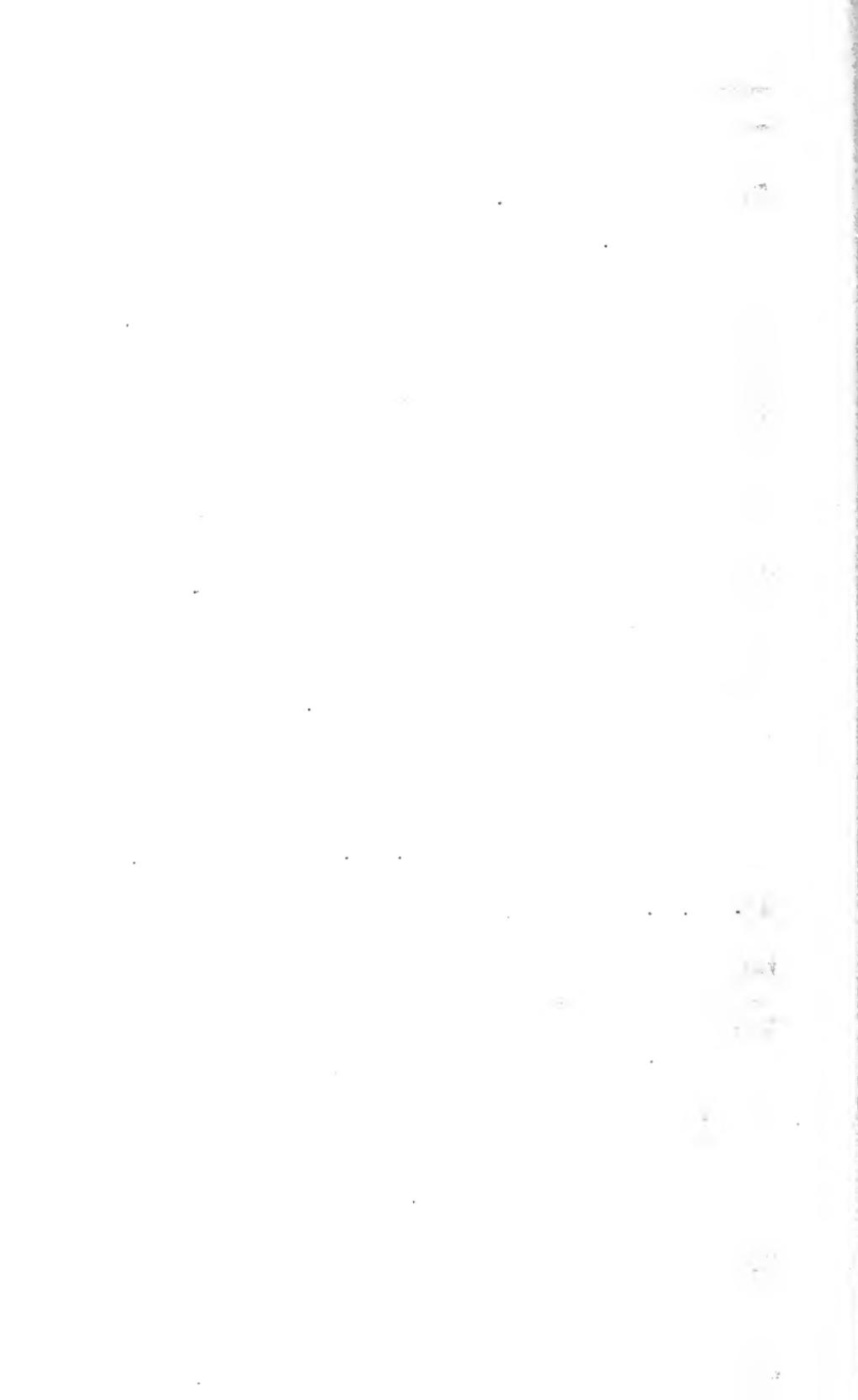
Every effort will be made to save paper and I hope to reduce the number of pages from 36 to 32 although it is difficult to cut down a publication covering a year's activities from Houston, Texas, to Calgary, Alberta.

Your truly

(Rev. R.J. Scollard, CSB)

Mr. J.A. Atkins, Administrator  
Publishing, Printing and Allied Industries  
War Time Prices and Trade Board  
Lumsden Bldg.  
6 Adelaide Street East  
Toronto.

Encl.



The War Time Prices and Trade Board

7th floor, Lumsden Bldg.,  
Toronto, May 15, 1944.

Rev. R.J. Scollard, C.S.B.,  
St. Michael's College,  
Bay and St. Joseph Sts.,  
Toronto, Ontario.

Dear Sir: Re: Basolian Annals

Your letter of May 16th to the Administrator has been referred to me for a reply. An examination of the 1943 issue of the above-named publication seems to indicate that it qualifies for a Certificate of Exemption. Before such a certificate can be issued to you, however, we should have your assurance that the 1944 number will contain no advertising of persons other than the publisher. A copy of order 295 is enclosed for your inspection. You can qualify for exemption under section 5 (b) and the proviso thereto which reads; "that the exemptions granted by this



Section shall not apply to any publication that is published primarily for advertising purposes, or derives its principal earned revenue from advertising." The Certificate of Exemption when issued will be made out in the name of the Congregation of St. Basil, which is a religious non-profit organization. I presume that the Basolian Press is the printing establishment of this congregation. If this assumption is not correct please advise me.

Your efforts to save paper by reducing the number of pages from 36 to 32 is much appreciated in this time of shortage. You might of course retain the 36 pages but use a lesser weight of paper by printing on a lighter sheet.

A Certificate of Exemption, of



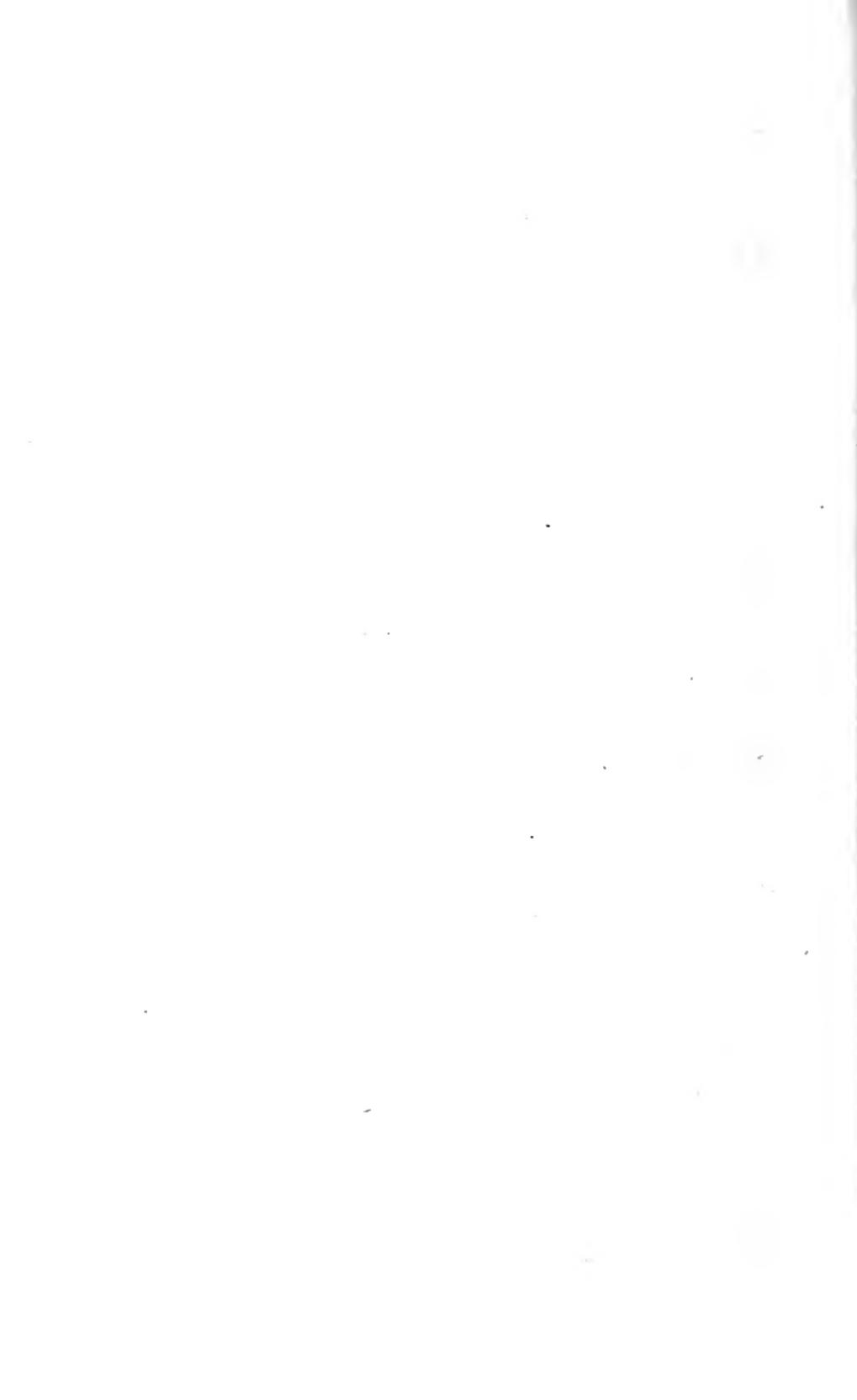
course, entitles you to use print paper to the extent of your requirements, but we do ask that voluntary savings in paper be employed.

If, therefore, you will be good enough to give us your assurance that no advertising will be contained in your forthcoming issue, we shall be glad to issue Certificate of Exemption as requested.

Yours very truly,

F.F. MacNab  
Director of Publishing,  
PUBLISHING, PRINTING AND ALLIED  
INDUSTRIES ADMINISTRATION.

FFM:SS  
Encl.



May 17, 1944.

Dear Sir:

Re: The Basilian Annals.

The 1944 issue of this publication will contain no advertising other than that of the Basilian Press which is not paid for and which is printed instead of an annual report of activities.

The Basilian Press is a publishing rather than a printing establishment and any profits from its operations are used for the support of St. Basil's Seminary. It is the official publishing establishment of the Congregation of St. Basil. The actual printing is done by firms specializing in religious work, in Toronto usually the Mission Press, 67 Bond Street.



I am very glad that you propose to make the Certificate of Exemption out in the name of the Congregation of St. Basil and assure you that everything possible will be done to save paper.

Sincerely yours

(Rev. R.J. Scollard, C.S.B.)

Mr. F.F. MacNab, Director of Publishing  
Publishing, Printing and Allied  
Industries Administration  
The Wartime Prices and Trade Board  
7th floor, Lumsden Building  
6 Adelaide Street East  
Toronto.



The Wartime Prices and Trade Board  
7th Floor Lumsden Building  
6 Adelaide Street East,  
Toronto 1.

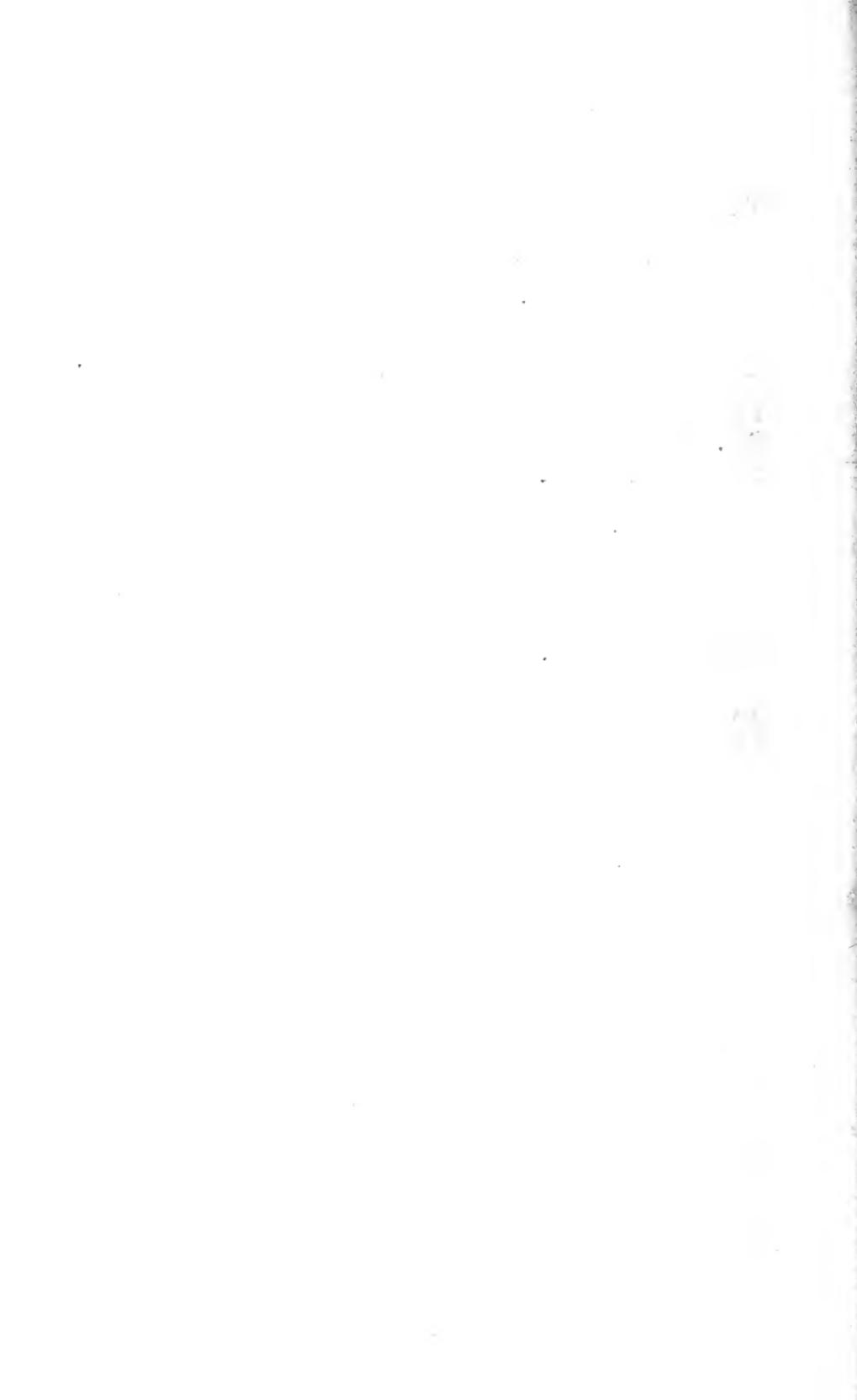
July 17, 1944.

Father Scollard  
St. Michael's College  
Toronto, Ont.

Dear Sir: Re - THE BASILIAN ANNALS

As the holder of Certificate of  
Exemption No. 907 you are requested to  
take careful note of the following  
consideration:-

This Certificate of Exemption  
authorizes the holder to use print paper  
in the conditions named, and to purchase  
print paper in the open market, where it  
may be legally for sale. It is in no  
sense a guarantee of supply nor will  
this Administration undertake to make  
available any particular kinds, qualities



or weights of paper. The holder of the Certificate must be content to use the grades of paper that are currently for sale. We suggest the use of newsprint as being the kind of print paper most likely to be available at all times.

Yours truly,

John Atkins,  
Administrator, Publishing,  
Printing and Allied Industries

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(Transcribed from the originals deposited  
in the General Archives)



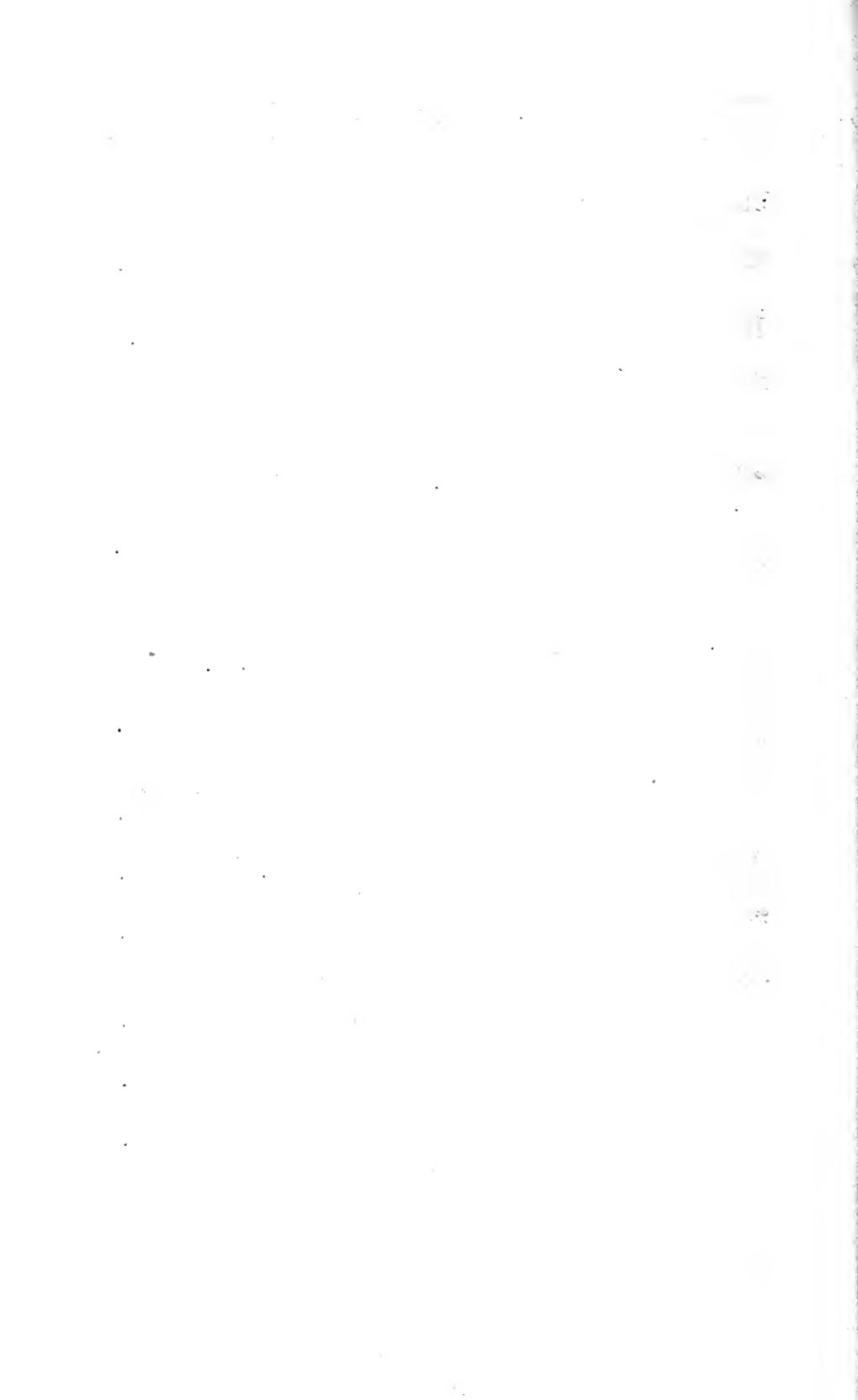
Statement of receipts of the Mission  
of Owen Sound — also expenditures from  
December 15th 1886 to July 1st 1887.

To total receipts as per statement sub-  
mitted to Very Rev. Provincial Superior:

\$1176.43

Expenditures,

Paid Note and Interest for Fr.G.	\$152.50
Taxes for 1886	46.50
Rev. B. Granottier's expenses from Amherstburg	12.25
Dispensations unpaid by Fr.G.	8.00
Fuel for House and Church	160.00
Household expenses including altar supplies, etc.	760.28
Balance on hand	30.90
	<hr/>
	\$1176.43



**Liabilities.**

Fr. Semande on Salary	\$80.00
Servant on salary	30.00
Eight years subscription to London Record	16.00
Small bills not yet rendered, about	20.00
Due me on salary, about	25.00
	<hr/>
	\$171.00

**Note.** Since above statement was made  
out my receipts are such as to justify  
the statement that I am now clear of  
debt.

**Note 2.** The Julien account, \$65.00,  
left by Rev. F.X.G. is disclaimed. Mr.  
Julien presents a contra account which  
more than wipes out Father Granottier's  
claim. The statue, \$35.00, and vest-  
ment, \$15.00, I have been unable to  
dispose of. And as Fr. Granottier leaves



as Community property the colt, \$80.00,  
I fail to understand why he places same  
colt as worth \$80.00 to meet his liabilities.

Possible liabilities to Griffin's  
Corner's church fund:

Julien account	\$65.00
Statue account	35.00
Vestment account	15.00
Colt?	80.00

Liabilities I may have to meet \$195.00

I may mention I have no means of knowing  
Community property from Fr. Granottier's  
personal property. I would be glad to  
have information in this matter.

The Block Congregation yet owe on their  
church tower over \$100.00. I have done  
much to collect this but as there are



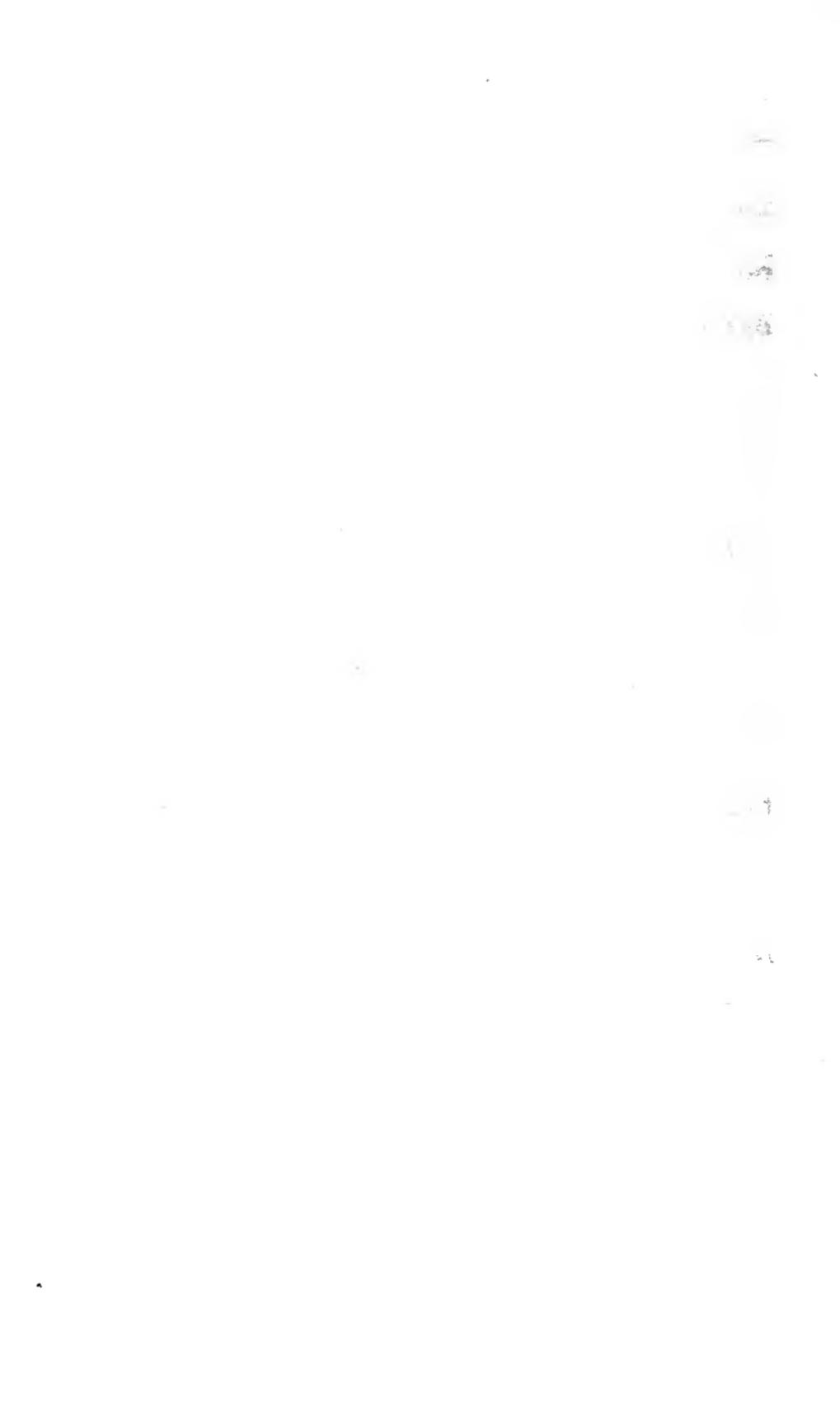
no notes, but only promises made by  
notable bad pays I expect to lose on  
this also.

The notes sent me from Toronto by Fr.  
Granottier have not been transferred to  
me, nor endorsed. I have no legal  
right to demand their redemption.

P. O'Donohoe

July 16th 1887

(Transcribed from the original in the  
General Archives)



The following shows the state of the Mission at present <in Father Laurence Brennan's handwriting. He came in the Fall of 1889 and left in December> given in the names of the different places attended by the Community, the number of families in each, the estimated number of souls, the revenues of each part for the past year, the distance of each Mission from Owen Sound, the means of conveyance necessary to reach them and the number of times they have Mass.

Owen Sound: 76 families, 304 souls;  
\$646.21; Mass every Sunday.

Block: 35 families, 140 souls; 9 miles;  
Drive; \$234.38; Mass every alternate  
Sunday.

△  
212  
213

Chatsworth: 54 families, 216 souls; 9 miles; Drive; \$267.75; Mass every alternate Sunday.

Griffin's Corners: 64 families, 256 souls; 20 miles; Drive; \$322.20; Mass every alternate Sunday.

Meaford: 13 families, 52 souls; 20 miles; Drive; \$139.60; Mass every alternate Sunday.

Thornbury: 10 families, 40 souls; 29 miles; Drive; \$68.05; Mass every alternate Monday and each Fifth Sunday of the month.

Wiarton: 8 families, 32 souls; 20 miles; Drive; \$16.10; about 8 Stations in the year.

Cape Croker: 125 souls; 35 miles; Drive; about 6 Stations in the year and whenever there is a sick call.

$\partial\Omega_1$

$\partial\Omega_2$

$\omega_1$

Totals: 260 families; 1165 souls;

\$1694.29.

(Transcribed from the original in the  
General Archives)



- Father Mungovan, C.S.B., 1881-1891.
- Father Buckley, C.S.B., 1891-1906.
- Father Shaughnessy, C.S.B., 1894-1898;  
1904-1914.
- Father Hayes, C.S.B., 1898-1899.
- Father Heydon, C.S.B., 1899-1901.
- Father Howard, C.S.B., 1901-1903.
- Father Rafferty, C.S.B., 1906-1907.
- Father John A. Sullivan, C.S.B., 1907-08.
- Father N.J. McNulty, C.S.B., 1910-1929.
- Father Sharpe, C.S.B., 1916-1918.
- Father M.J. Pickett, C.S.B., 1919-1920.
- Father J. Spratt, C.S.B., 1926-1927.
- Father C. Collins, C.S.B., 1920-1922;  
1927-1931.
- Father J.J. Sullivan, C.S.B., 1930-31.
- Father E.J. Welty, C.S.B., 1931-1934.
- Father J. Pope, C.S.B., 1934-1936.
- Father E.L. Pokriefka, C.S.B., 1936-1937.

(Transcribed from the "HISTORY OF ST.  
MICHAEL'S CHURCH AND THE IRISH BLOCK,  
1852-1937. p. 5) This list needs some  
corrections. RJS



Church of Our Lady  
Guelph, Ont.

Feb. 12/63

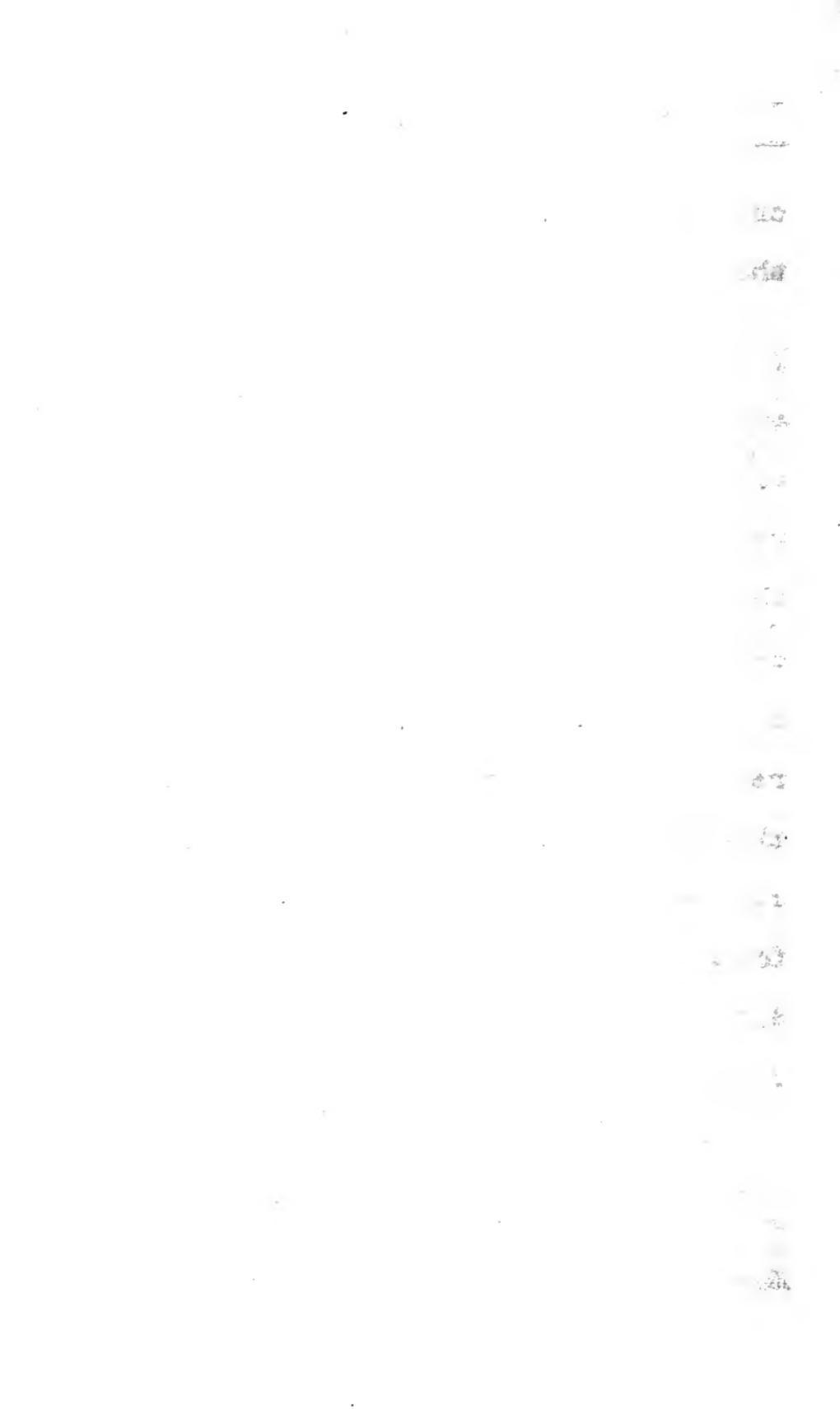
Dear Father Scollard,

Your letter came in at noon and I searched all the records I could get my hands on. But the only books here, and that is quite a few, relate to Guelph and surrounding towns like Fergus. It appears that the missionaries kept separate accounts, and these must have been taken to the new parishes as they came to be established. I think the records here go back to a fire sometime around 1843. There are marriages, funerals, baptisms and confirmations, but only occasionally are the home addresses given, and these are never for very distant spots. One priest noted



the addresses, and one intrigued me which occurred a few times. Instead of Fergus, Rockwood, or what have you, this one said simply "Railway". Whether this was a temporary address during the rail era, or whether the people had arrived by rail, only some competent research could discover.

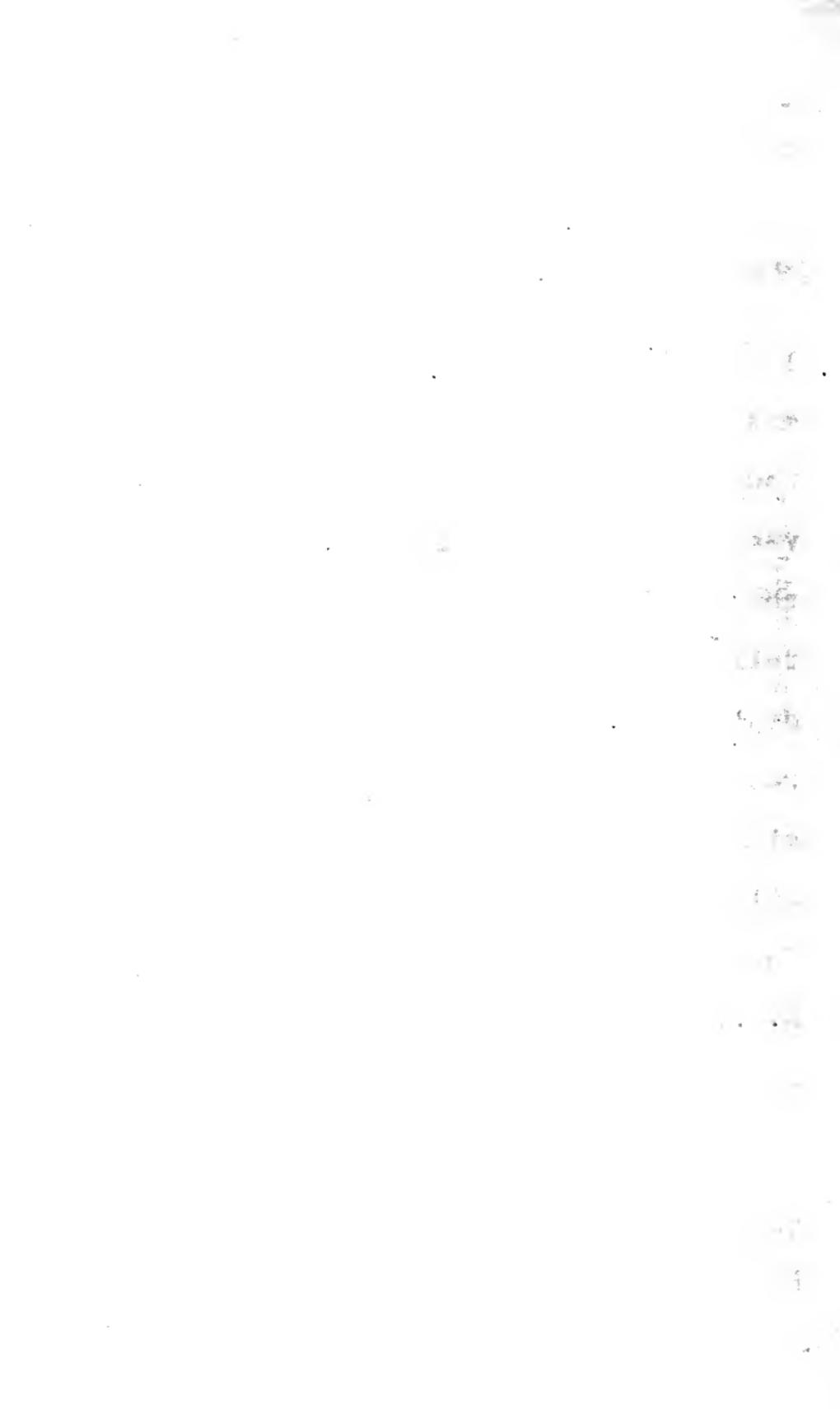
Msgr. Lenhardt, now blind and retired at the Home here, has studied the Relations. He was in Bruce and Grey for years and came to the conclusion that the first Mass of the Jesuits was said in what is now Owen Sound Parish, I suppose before they settled near Midland. If you'd like me to see him, write back post-haste. Msgr.'s mind is not always crystal clear, but Father Newstead here tells me he is very good



on history, and I might catch him at the right time.

I haven't made the rounds of the county museums or historical societies, but it would be rewarding, though perhaps not very helpful on Owen Sound. Whether the Jesuits or the chancery could best tell you about records before 1858, I don't know. Father Noonan is in hospital recovering from prostate surgery and he might have some information, which I will note for you and send if worthwhile for you. I spoke to Father Elliott, S.J., and he thinks the historical records went to Toronto.

This is not very helpful in getting you a scoop on the Owen Sound historians. Maybe something will turn up yet.



Thanks for your letter. Interesting about Edmonton. Keep me in your prayers.

In Our Lord,

John Callaghan.

(Written in answer to a request from Father Scollard for information about the records of St. Mary's Parish, Owen Sound, during the time it was attended by missionaries from Guelph. Father Callghan was on graduate studies and using library facilities in Guelph for a thesis for Laval University. Transcribed from the original)



Supplique adressée à Mgr. Brulley de la  
Brunière, Evêque de Mende, le 15 sep-  
tembre 1822.

Monseigneur,

Ayant passé une grande partie de notre vie dans l'enseignement, soumis à la règle que M. Picansel, votre grande vicaire nous a donnée en nous appelant à Annonay nous avons traveillé autant qu'il nous a été possible à former des sujets pour l'Eglise et à élever chrétiennement les enfans qui nous ont été confiés. Si nous avons obtenu quelques succès, nous les devons sans doute à la protection visible de Dieu sur notre établissement, et à celle de vos vénérables prédécesseurs ont bien voulu nous accorder.

Nous avons tâché de répondre à l'honor-

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able confiance de nos Supérieurs par l'accomplissement de nos devoirs.

Jusqu(ici, sans autres liens que ceux d'une charité réciproque, nous sommes restés inséparablement unis; et par cette union, nous avons traversé les orages de bien des persécutions suscitées contre nous, attendant avec patience le moment où la Providence nous permettrait de réaliser des voeux nourris dans nos coeurs depuis bien des années.

Ce moment heureux, Monseigneur, paraît enfin arrivé, si Votre Grandeur veut y donner la main en approuvant le projet que les soussignés ont formé de se réunir en Congrégation.

Le but unique de cette Congrégation sera de procurer la plus grande gloire de Dieu

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PAR la sanctification des âmes; ses moyens, l'exercice de tout le ministère ecclésiastique dans l'enseignement et la prédication. Ses Constitutions seront soumises à votre examen et à votre sanction.

Les membres qui se présentent supplient donc Votre Grandeur de les autoriser

- 1) A poursuivre leur dessein
- 2) A recevoir les sujets de votre diocèse qui auront le désir et la vocation de suivre la carrière qu'ils se proposent eux-même de parcourir, et à leur donner toute l'instruction qu'ils doivent avoir dans un pareil genre de vie.

Nous osons espérer, Monseigneur, de la bonté infinie de Dieu qu'il voudra bien agréer le sacrifice que nous sommes

— 1000 —

— 1001 —

— 1002 —

— 1003 —

— 1004 —

— 1005 —

— 1006 —

— 1007 —

— 1008 —

— 1009 —

— 1010 —

— 1011 —

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disposés à lui faire entre les mains de celui qui nous représente si bien la personne de J.C. notre divin Maître, en nous consecrant pour toujours à l'éducation de la jeunesse et à la prédication de sa sainte loi.

Nous osons espérer aussi que favorisée de toute la bienveillance de votre Grandeur, notre Association prendra de rapides accroissements. Au moins, sommes-nous résolus de travailler de toutes nos forces pour répondre aux grâces que le Seigneur nous a faites jusqu'à présent, parmi lesquelles nous regardons comme l'une des plus grandes celle d nous avoir donné un st Evêque qui veuille recevoir notre consécration et devnir notre premier père.

Annonay, ce 15 7bre 1822

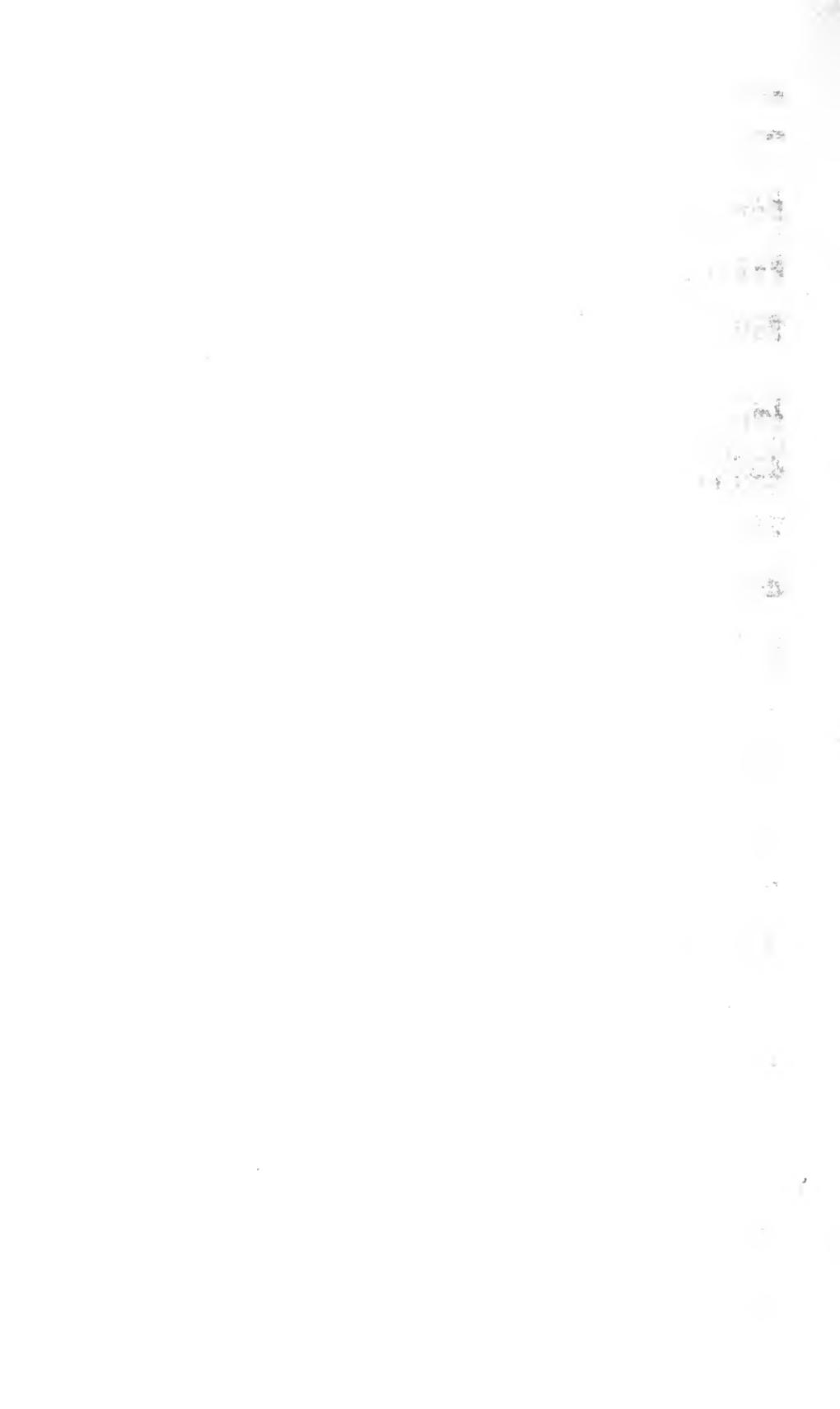


Duret, prêtre              Lapierre, prêtre

Payan, prêtre              Polly, ptre

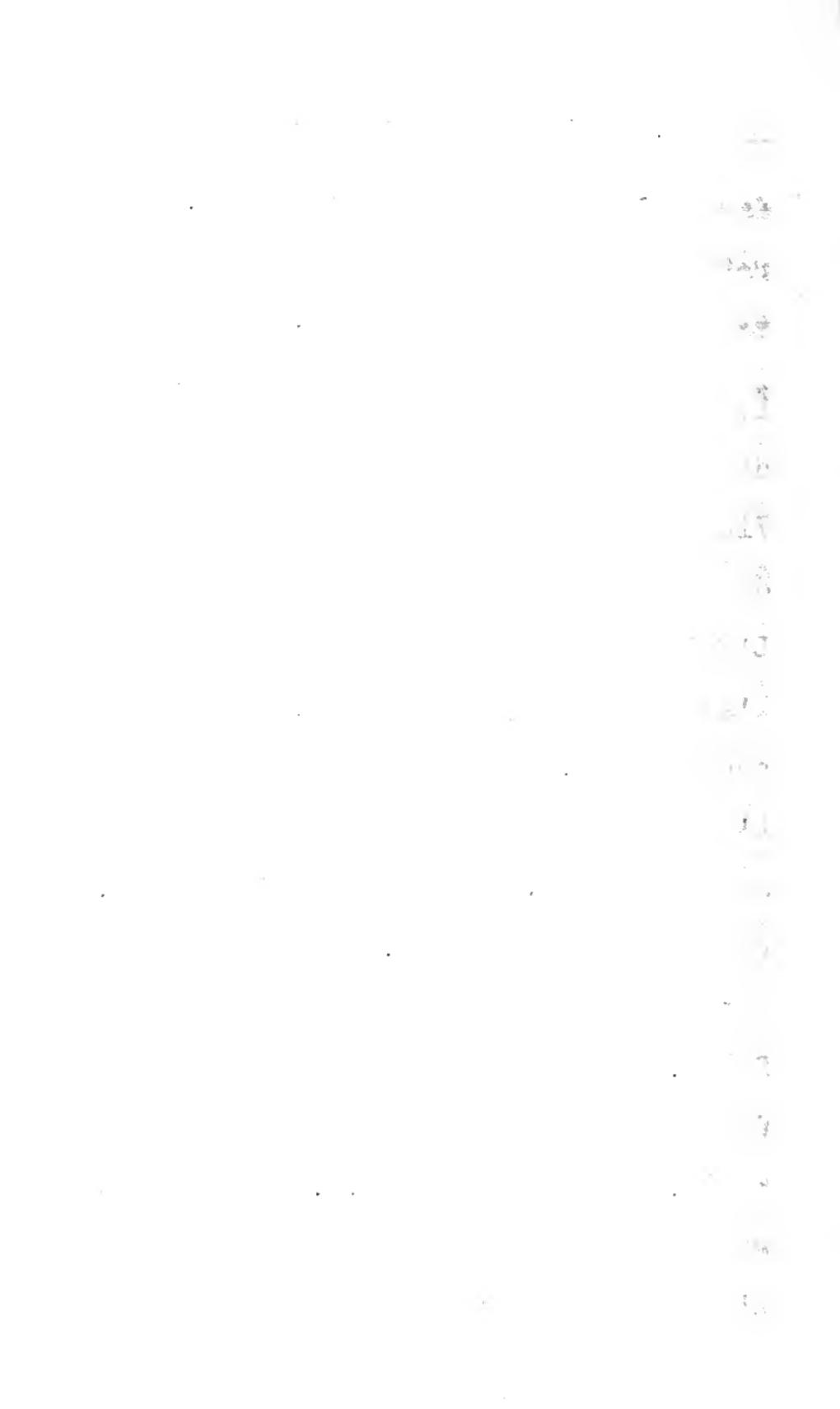
Tourvieille, ptre        Tracol, ptre

(Transcribed from a copy furnished the  
General Archives by Father Charles  
Roume)



Procès-Verbal de l'élection du P. Lapierre comme Ier Supérieur de la Société des Pères de St Basile.

Le vingt-un Novembre mil huit cent vingt-deux, fête de la présentation de la Ste Vierge, les membres de la Congrégation de St Basile autorisés par Monseigneur L'Evêque de Mende, étant convoqués, l'assemblée présidée par M. Léorat Picansel, Vic. Général, nommé par Mgr. L'Evêque pour remplir cette fonction, assisté par M. Actorie chanoine honor. de Mende, Présens M.M. Joseph Lapierre, Jacques Vincent Duret, Jean-Baptiste Polly, Augustin Payan, Jean-Antoine Vallon, Pierre Tourvieille, Jean-François Pagès, Julien Tracol; M.M. Henry Martin-esche et André Fayolle retenus dans l'établissement de Maison-Suele, dépen-



dant de ladite Congrégation, tous prêtres, lesquels ont tous donné leur voix par scrutin, tant présens qu'absens, après avoir constaté le nombre des votes et s'y étant trouvé le nombre de dix, le commissaire assisté de M. Actorie les ayant dépouillés, M. Lapierre a réuni neuf voix et M. Tourvieille une. En conséquence, M. Lapierre a été proclamé Supérieur de ladite Congrégation et il a été recommandé par le Commissaire de Mgr l'Evêque à tous les électeurs de la respecter en cette qualité et de lui obéir en tout ce qu'il leur commanderait relativement aux règles et Constitutions de ladite Congrégation.

Il a été délibéré en outre que la lettre de Mgr l'Evêque du 15 Novembre de cette année adressée à M. Tourvieille, où il

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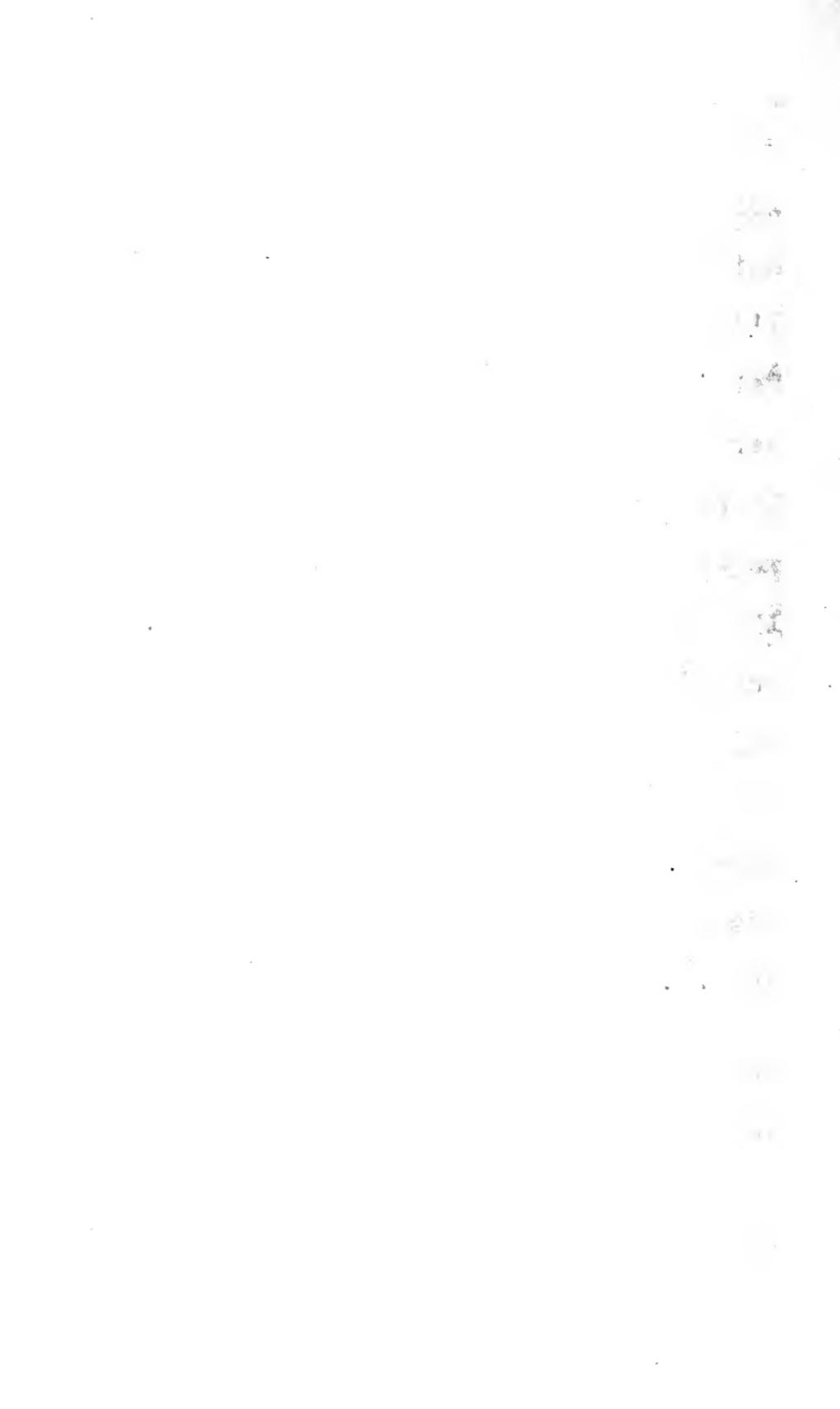
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lui annonce qu'il va écrire au Grand Maître de l'Université pour déclarer l'établissement de la Congrégation, Petit Séminaire du diocèse de Viviers sera mise dans les archives de ladite Congrégation; de plus, que tous les membres se réuniront une fois tous les 15 jours au lieu désigné par le R.P. Supérieur, pour délibérer sur tous les objets qui pourront concerner le bien de la Congrégation, et que dans la 1ère assemblée, il sera nommé par scrutin quatre assistans pour former le conseil du R.P. Supérieur.

Et ont signé tous les délibérans le même jour et an que dessus.

Lapierre Duret Polly  
Payan Vallon Tourvieille Pagès  
Tracol



Suite des signatures

Actorie  
chne hre de Mende

Ainsi par devant nous commissaire  
nommé par Mgr l'Evêque  
Léorat Picansel, vic. gén.

(Transcribed from the copy furnished  
to the General Archives by Father  
Charles Roume)



Modifications et Additions approuvées dans la suite par Mgr l'Evêque de Viviers pour la maison de Vernoux et les autres Petits Séminaires. <Made by Mgr. Bonnel, avril 1829>

Article Ier.- L'heure du lever étant venue, les Maîtres se réuniront pour l'oraison, qui durera une demi-heure.

Article 2.- Les Maîtres se réuniront à l'heure convenue pour la lecture d'un chapitre du Nouveau Testament et l'examen particulier. Cet exercice durera un Quart d'heure. Ils se réuniront aussi le soir, à l'heure assignée, pour la lecture spirituelle.

Article 4.- On ne recevra point de journaux, ni de feuilles périodiques quelconques, autres que celles qui seront



approuvées par Mgr pour L'Etablissement.

Article 5.- Pour que les études théologiques se poursuivent avec plus de méthode, d'émulation et de profit, il y aura tous les mercredis une conférence d'une heure sur les matières indiquées par M. le Supérieur. Si la conférence ne peut avoir lieu ce jour-là, elle sera anticipée ou renvoyée.

Article 9.- Les Maîtres ne laisseront jamais passer 15 jours sans se confesser, et on les exhorte beaucoup pour se maintenir dans la ferveur à s'approcher du St Tribunal chaque semaine.

Article 12.- Toutes les années, les Maîtres feront une retraite pendant les férias, à l'époque désignée par M. le Supérieur. Aucun ne pourra s'absenter de la réunion générale qui aura lieu

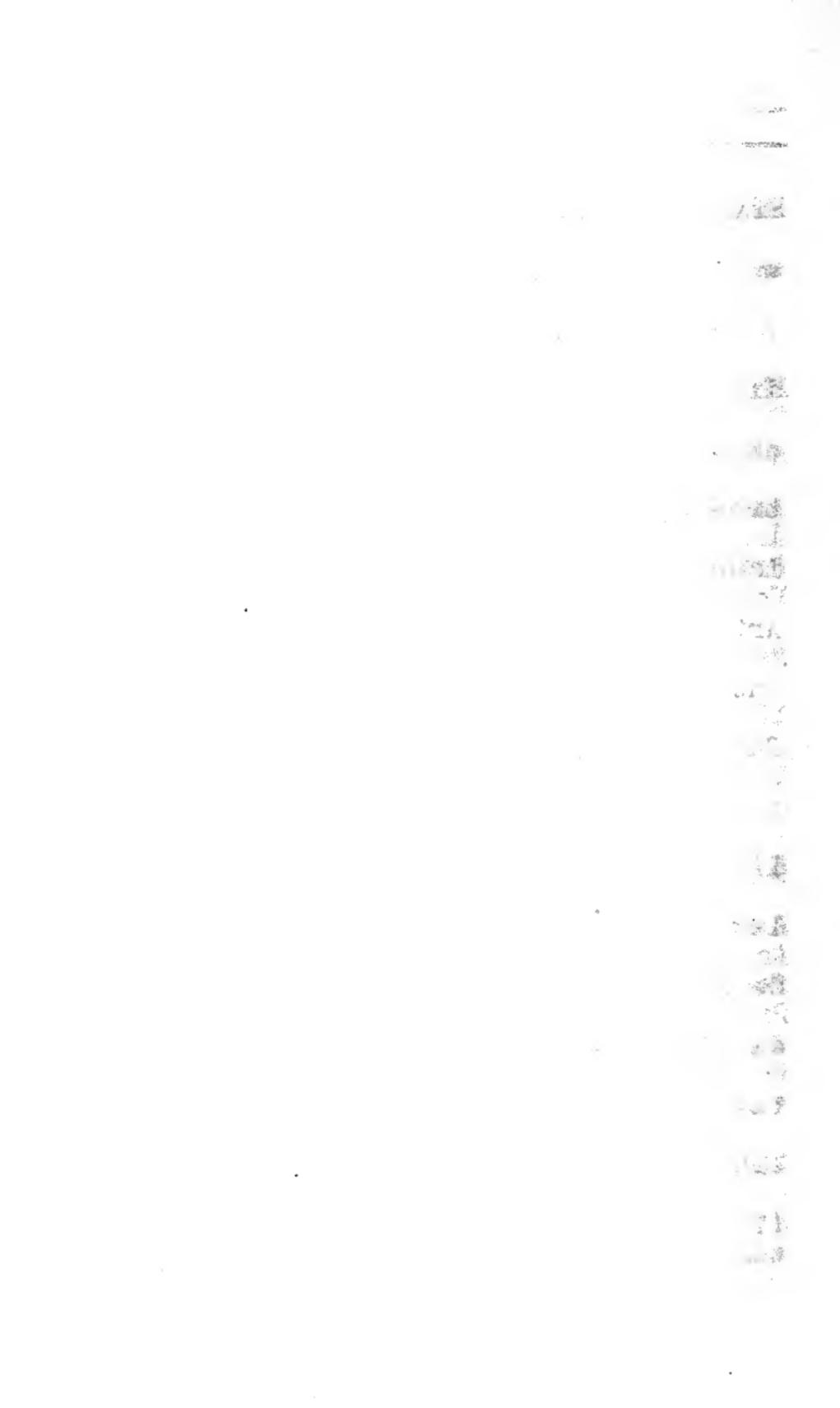


pour cet objet, sans des fortes raisons qu'il devra exposer préalablement à M. le Supérieur. Outre la retraite annuelle, ils feront aussi le premier Vendredi de chaque mois, un jour de Retraite et de préparation à la mort, dont M. le Supérieur réglera les exercices.

Article 16. Ils ne se permettront ni entre eux, ni avec les enfants, aucune familiarité, ni tutoyement, ni amitié particulière.

Ils ne recevront point les élèves dans leur chambre, et ne leur prêteront point de livres de leur bibliothèque. Le soin de distribuer les livres de lecture en temps convenable ne regardant que le bibliothécaire de la maison.

(Transcribed from the copy furnished the General Archives by Father Charles Roume)



ETAT de la CONGREGATION DE SAINT BASILE  
en France de 1837 à 1938.

Maisons	Date de fond.	Schol-	Prêtres	ast-	tres iques
En 1837					
Annonay-Collège	1800	> 9	3	postul-	
Annonay-Ste Barbe	1819			ants	
Privas-Collège	1828	5	3	"	
Feyzin-Collège	1827	3			

Feyzin fermé comme Collège le II Août 1847, est réouvert comme noviciat en Octobre 1860.

En 1863

Annonay-Collège	1800	13	8	
Annonay-Ste Barbe	1819	3	1	
Feyzin-Noviciat	1860	3	6	novices
Privas-Collège	1828	7	7	
Aubenas-P.Sémin.	1852	8	5	
Vernoux-P.Sémin.	1844	5	5	
Annonay-Scholast.	1862	2		

Comme on ne donne pas de noms d'élèves pour le scholasticat, je suppose qu'ils sont encore dispersés dans les diverses maisons.

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| Maisons | Date de Prê<br>fond. | Scholast-<br>iques |
|---------|----------------------|--------------------|
|---------|----------------------|--------------------|

En 1878

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|----------------------|------|--------|
| Annonay-Collège      | 1800 | 20     |
| Annonay-Ste Barbe    | 1819 | 9      |
| Annonay-Scholast.    | 1862 | 10     |
| Aubenas-P.Sémin.     | 1852 | 12     |
| Périgueux-P.Sémin.   | 1866 | 12     |
| Blidah(Alg.)-Col.    | 1868 | 10     |
| Vernoux-P.Sémin.     | 1844 | 11     |
| Chateauroux-Collège  | 1878 | 3      |
| Bourg-St Andéol-P.S. | 1871 | 12     |
| Annonay-Noviciat     |      | 7 nov. |

En 1890

|                      |      |    |
|----------------------|------|----|
| Annonay-Collège      | 1800 | 30 |
| Annonay-Ste Barbe    | 1819 | 6  |
| Périgueux-P.Sémin.   | 1866 | 12 |
| Blidah (Alg)-Collège | 1868 | 15 |
| Bône (Alg)-Collège   | 1888 | 6  |
| Vernoux-P.Sémin.     | 1844 | 12 |
| Plymouth (Ang.)-     |      |    |
| Noviciat, Collège    | 1884 | 6  |

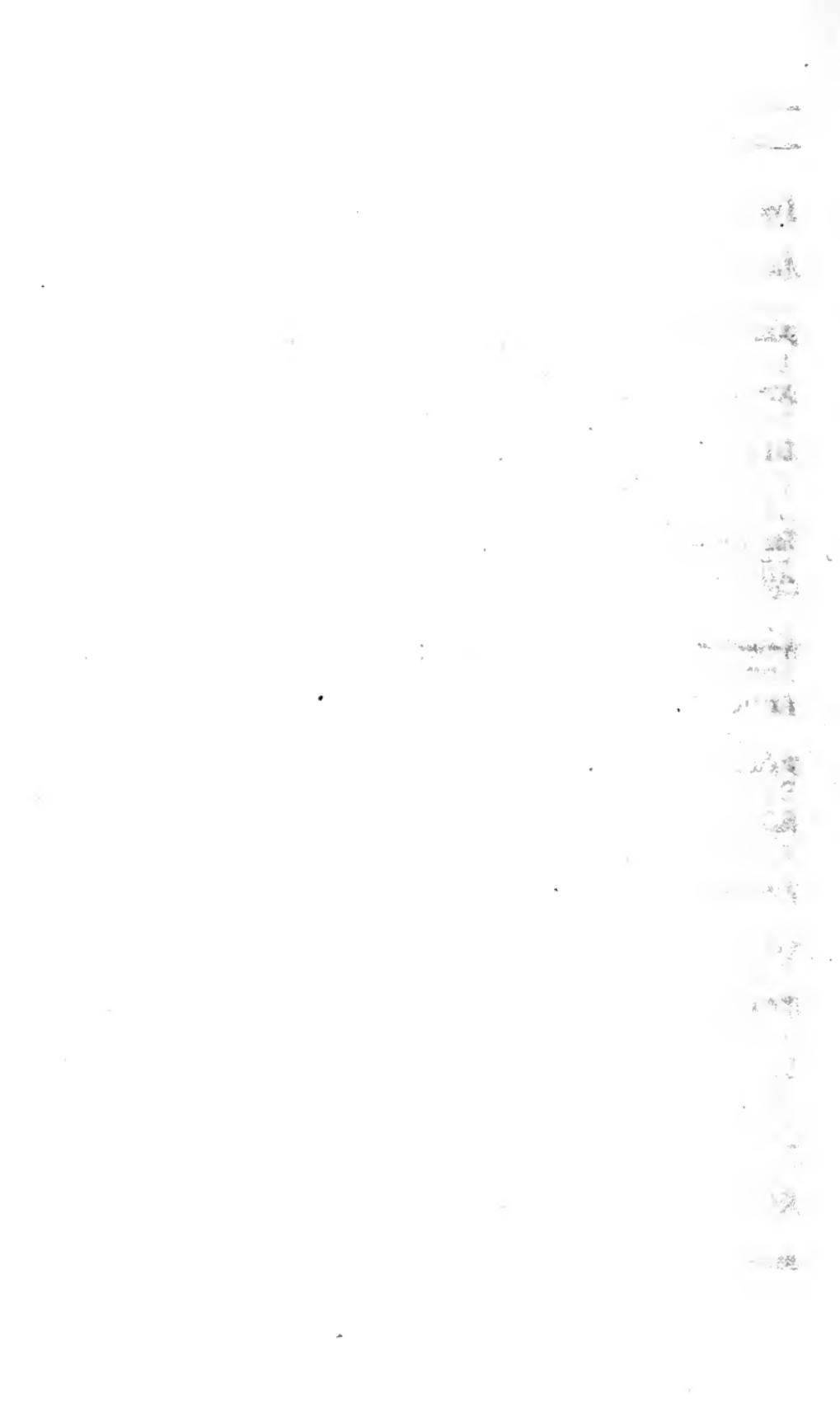
Paroisse de Cadouin (Dordogne) 2 ptres.

Paroisse de Prades (Ardèche) 3 ptres.

+ 3 confrères malades en congé.

En 1903

La persécution religieuse nous chasse de toutes nos maisons. La Communauté est disperseeée. Ses membres s'offrent



individuellement aux Evêques en qualité de prêtres séculiers. Les uns vont en paroisse, les autres comme aumôniers ou professeurs. Les plus âgés se retirent dans leur famille. Ils sont 85 en tout.

#### En 1922

Comme précédemment, il ya un certain nombre de confrères professeurs au Collège du Sacré-Coeur à Annonay (7), au Petit Séminaire d'Aubenas (4-5). Le Petit Séminaire St Charles ouvre ses portes avec un personnel surtout Basilien, avec le P. Marijon comme Supérieur. C'est alors qu'il a l'idée de recommencer la Communauté. Il reste 54 confrères.

#### En 1938

Annonay-St Joseph (Noviciat (1) et Juvenat). Il y a 6 prêtres, 2 scholast-

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iques et 15 juvénistes qui donnent les plus grands espoirs. La Communauté ne compte plus que 26 prêtres en tout, au Collège, en paroisse ou retirés du St ministère.

(1) Le Noviciat a été ramené de Bordighera (Italie) en 1935. Il y avait été ouvert en novembre 1926.

(Transcribed from the original furnished by Father Charles Roume)



## FORMATION des BASILIENS avant 1863

Il faut tout d'abord noter que jusqu'en 1860 on ne distingue pas entre novices et scholastiques, le mot novice désignant celui qui étudiant sa vocation s'applique en même temps à des études de spiritualité, de Théologie et de sciences profanes, (pour compléter des connaissances déjà acquises.)

Le 21 Novembre 1834, pour la première fois, on voit 4 jeunes gens confiés au P. Déglesne pour faire leur noviciat (ainsi compris) sous sa direction.

"Jusque-là, on n'avait admis personne à la profession sans une probation plus ou moins longue, et le P. Payan avait eu le titre de Maître des novices. Mais à partir de cette date le noviciat

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(compris ut supra) prend une forme plus régulière, du moins autant que le permettait l'état des affaires et le petit nombre de sujets." (Journal du Collège, I, p. 169)

Au P. Déglesne est adjoint le P. Polly en qualité de professeur de Théologie. Il semble qu' au début il n'y ait eu qu'un cours de Théologie tous les matins, et quatre fois par semaine des classes d'Ecriture Saint ou de formation spirituelle. Un peu plus tard (avant 1844) il y aura un cours de Théologie dogmatique et un de morale chaque jour. (Journal, III, p. 106)

C'est au Collège que sont d'abord placés ces novices-scholastiques. (1) Ce sera ensuite à Ste Barbe 30 Mrs 1856. (Journal,

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III, p. 136) On cherce en 1846 à acheter le château de Satillieu pour en faire un noviciat-scholasticat. On y renoncera bientôt faute de personnel, dit le même Journal. Je crois qu'il faut plutôt voir là un effet de l'opposition du P. Tourvieille qui avait de la formation des sujets une conception très personnelle. Toute la pression exercée de Feyzin par le P. Actorie aura été impuissante à le décider. (Journal, II, p. 118; Copie de lettres Actorie passim).

Il semble qu'il y ait eu chaque trimestre un examen pour les étudiants, en plus de celui qui précédait les Ordinations. (Journal, II, p. 187)

Durée de cette formation.- Elle durait quatre ans au moins, parfois davantage.



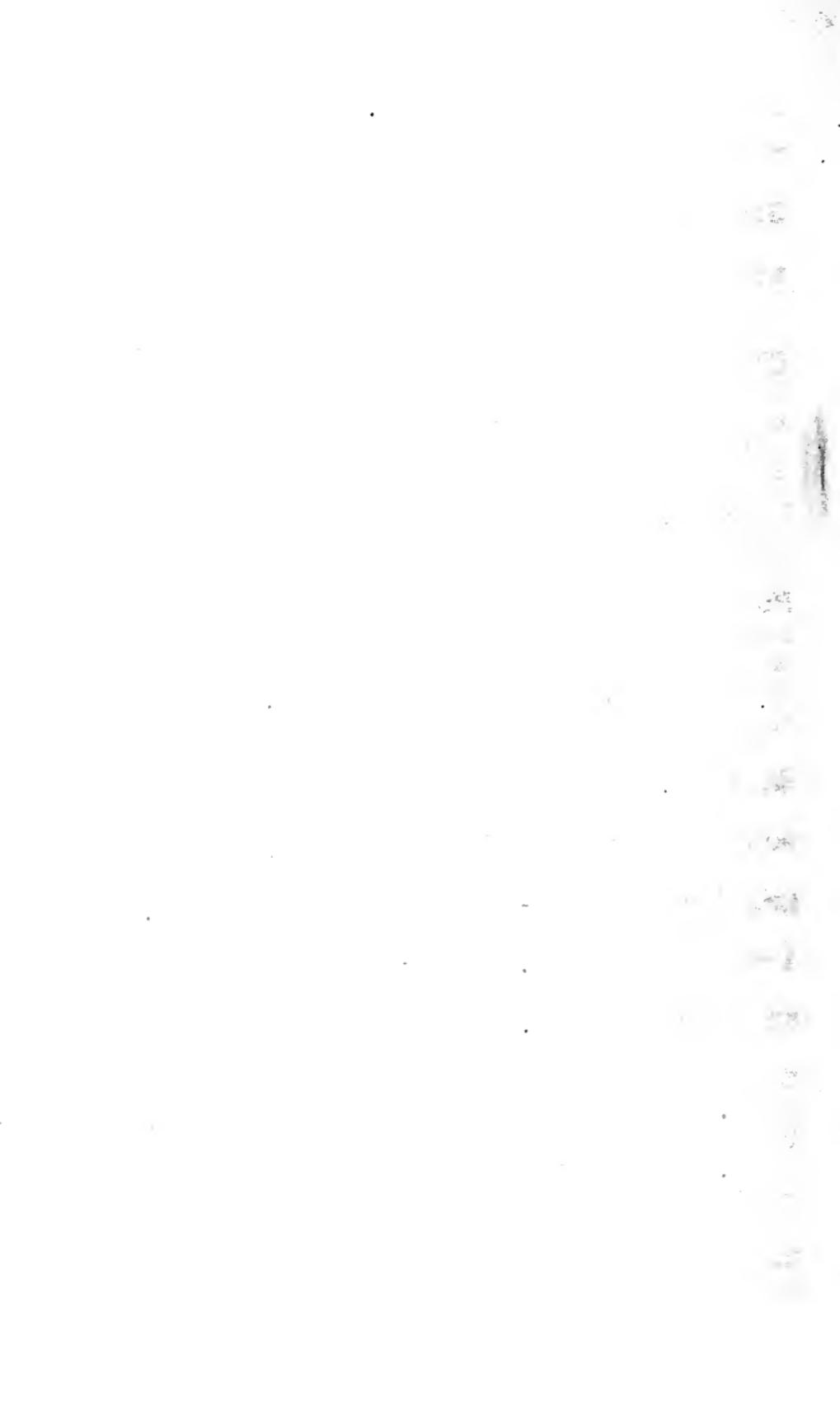
Le temps d'épreuve avant la profession est également indéterminé: cela est laissé à l'appréciation du Supérieur.

En Septembre 1851, une décision est prise en Conseil d'admettre à la profession après deux ans d'épreuve. Mais les sujets devront néanmoins suivre pendant quatre ans les exercices du "noviciat". (Journal, III, p. 376)

En 1857, le "noviciat" quitte Ste Barbe pour Privas (Collège) où le P. de Montgolfier est nommé Maître des novices. A sa mort, le P. Molony lui succèdra, en Octobre 1859.

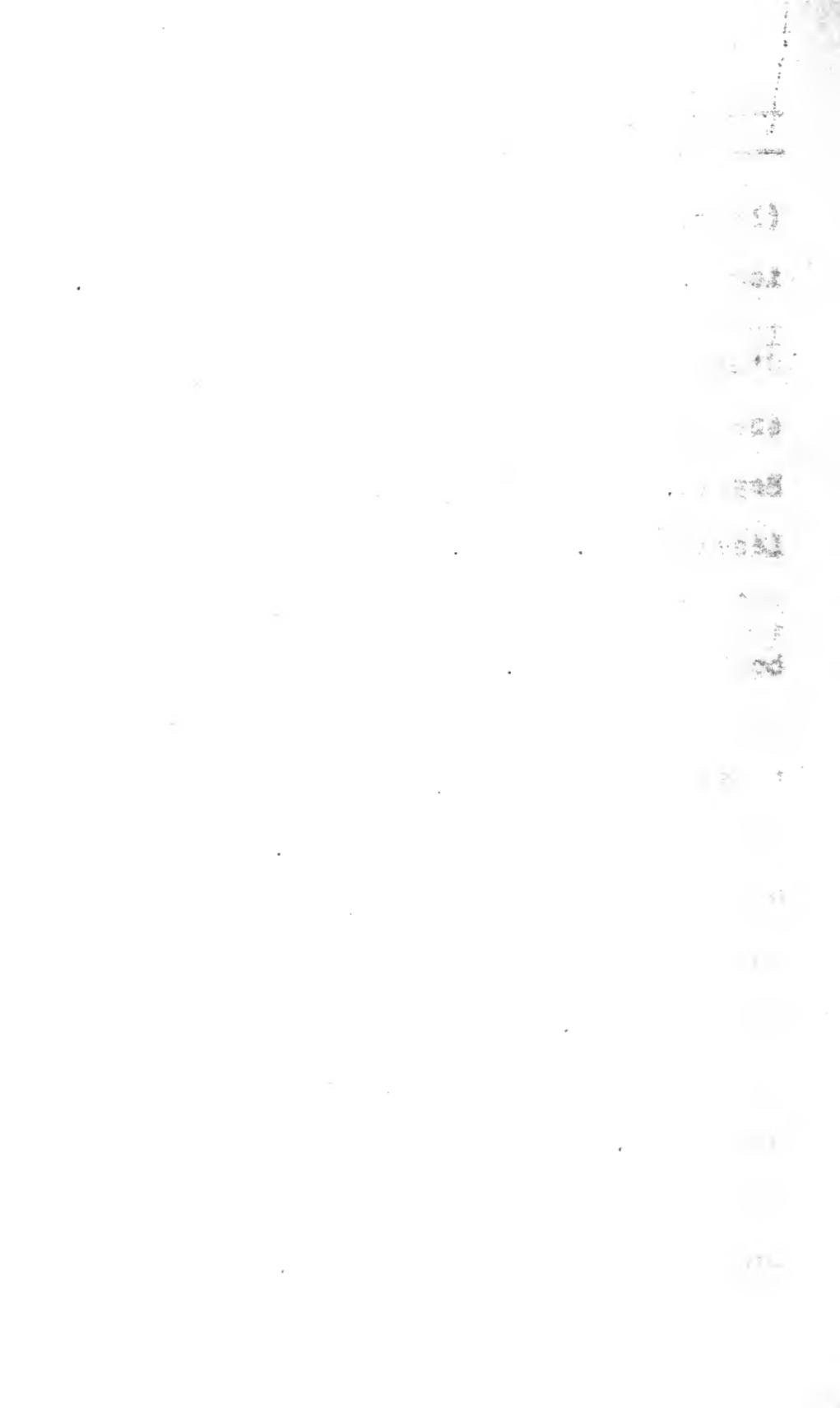
Le P. Tourvieille meurt en Août 1859.

Le P. Actorie, son successeur, s'appliquera dès que possible à faire prévaloir ses idées sur la formation des sujets:



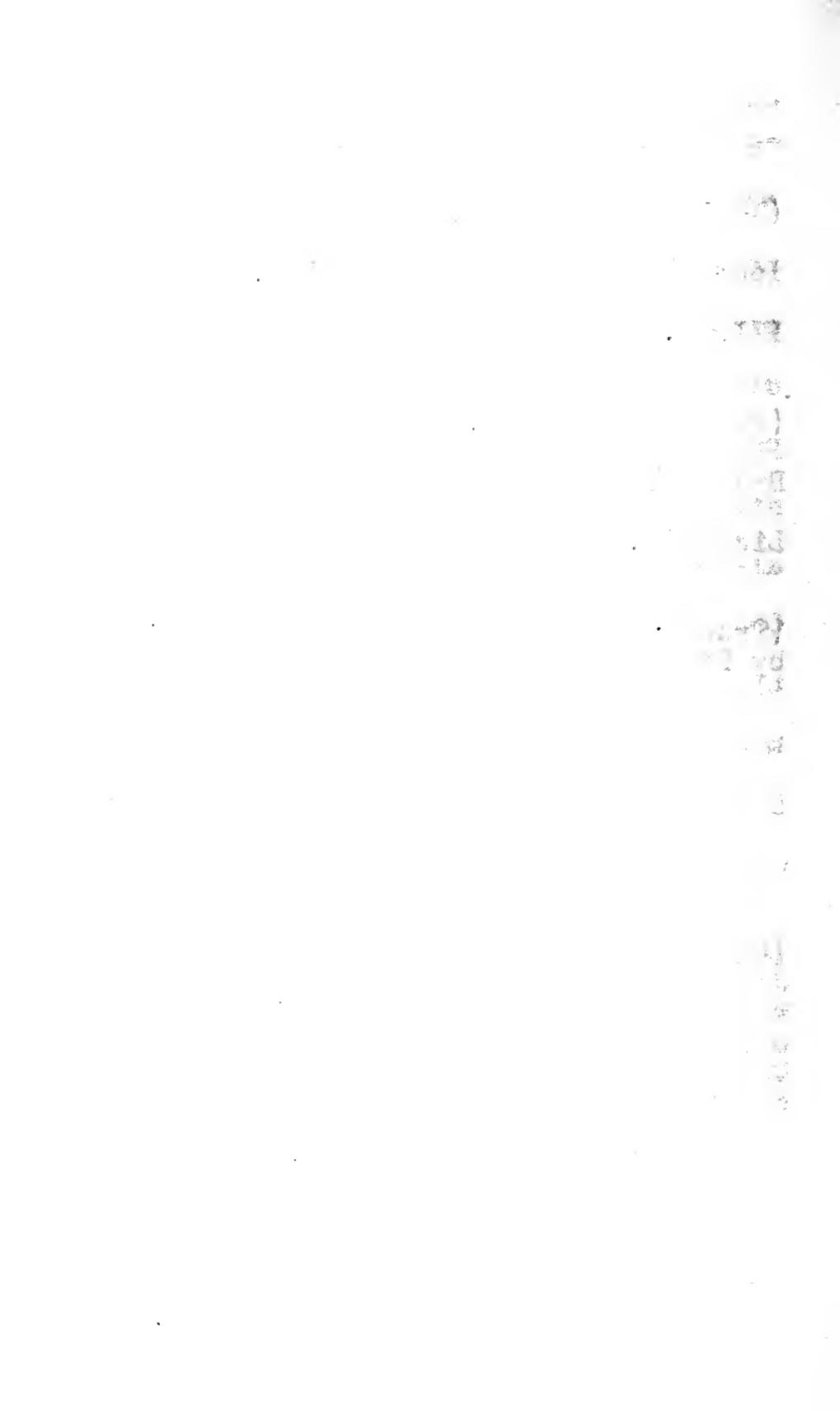
Séparation du noviciat et du scholasticat, et chacun ayant sa propre maison.

C'est pourquoi, en Octobre 1860 le noviciat est transféré de Privas à Feyzin, où il n'y a plus de Collège depuis 1847. Le P. Chavanon y est nommé Maître des novices avec le P. Molony comme assistant. Un scholasticat séparé du Collège est ouvert en Octobre 1862 à côté de Ste Barbe. Le personnel en est le suivant: Directeur, P. Ranc; Professeur de Lettres, P. Chavanon (remplacé à Feyzin); Professeur de Théologie, P. Chabert; Professeur de Sciences naturelles, M. Bravais (non-Basilien). (2) Les scholastiques recevaient un petit emploi au Collège, tout en faisant leurs études.



- (1) Il y a en 1846, 6 novices-scholastiques logés à part au Collège. (Journal, III, p. 136)
- (2) Le frère de M. l'Abbé Bravais, Auguste Bravais, était membre de l'Académie des Licences.

(Transcribed from the original furnished by Father Charles Roume)



"I speak as it were in foolishness in this matter of glorying: In journeyings often; in perils of high water; in perils of sleet; in perils of overweight; in perils of snow; in perils in the wilderness; in perils from the Orangemen; and always in perils from false brethren. Once was I charged by a rabid fox; forty times save one I was barked at by dogs; thrice was I chased by rams; once I was hissed by a gander; a night and a day was I in the depth of the Block."

(Extract from a letter written by Father John Glavin in October 1958 to Father Walter Sullivan describing census taking on the Irish Block Mission of St. Mary's Church, Owen Sound. Transcribed from a copy provided by Father Glavin)

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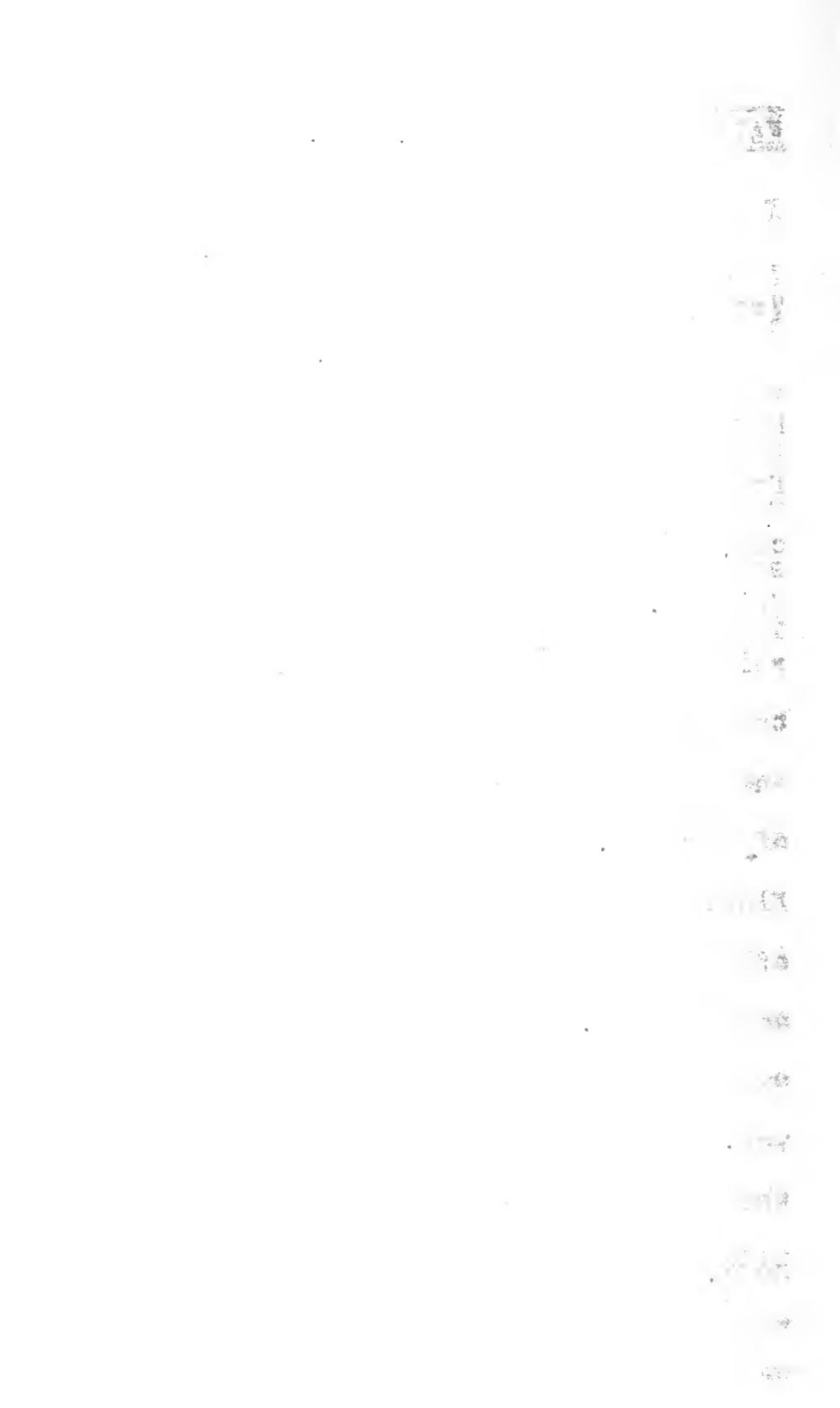
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Toronto, Canada West  
November 13, 1850.

Very dear friend and confrere:

At last I have been able to steal a few moments from my continual occupations to have a conversation with the dearest of my friends. With what joy too, will I myself profit from this moment! I feel the need of relaxing a little with you, and with my other well-beloved confreres of Vernoux. The tears were about to flow, but I have recalled that the tears of the missionary ought to be saved for another end. However, I must admit it, my poor heart often takes me back among you. How many times I have thought of the good and lovable confreres of Vernoux, among whom I have passed so many happy moments, the sweetest of my life.



I can say sincerely that I do not forget you before God, as I am convinced that I am repaid by you. Already, more than once, I have known that my friends were praying for me, for it seemed to me that the good God was protecting me in a special manner, and that He was arranging all the circumstances in my favour.

Here I am then, in Toronto, where I have been since the twenty-first of September, having travelled at least three thousand miles since our separation. I left Paris, August 10, with a deep regret at not having met you at our hotel the day of my departure, in order to say a last good-bye. I had only eight days to travel over England and Ireland, and after having said adieu in passing, to all the relatives I was able to see, I went to Southampton, the English port,



from which we were to embark. Monseigneur kept his appointment. He was accompanied by several young men, among whom were, two Jesuits, a subdeacon from Rhádez, dear Brother Bernard, a young student from Aix, and two young laymen. The same day, August 20, at two o'clock in the afternoon, we went aboard the American steamer, Washington, which weighed anchor an hour later.

Our voyage on the sea was very pleasant. I was hardly sea-sick at all, and happy to look after my companions, who were much more fatigued than I was. The poor Bishop indeed was exceedingly ill.

Brother Bernard entertained us a great deal by his enjoyable sallies. He kept to his hammock during half the voyage, drinking a lot of tea, but at the end,

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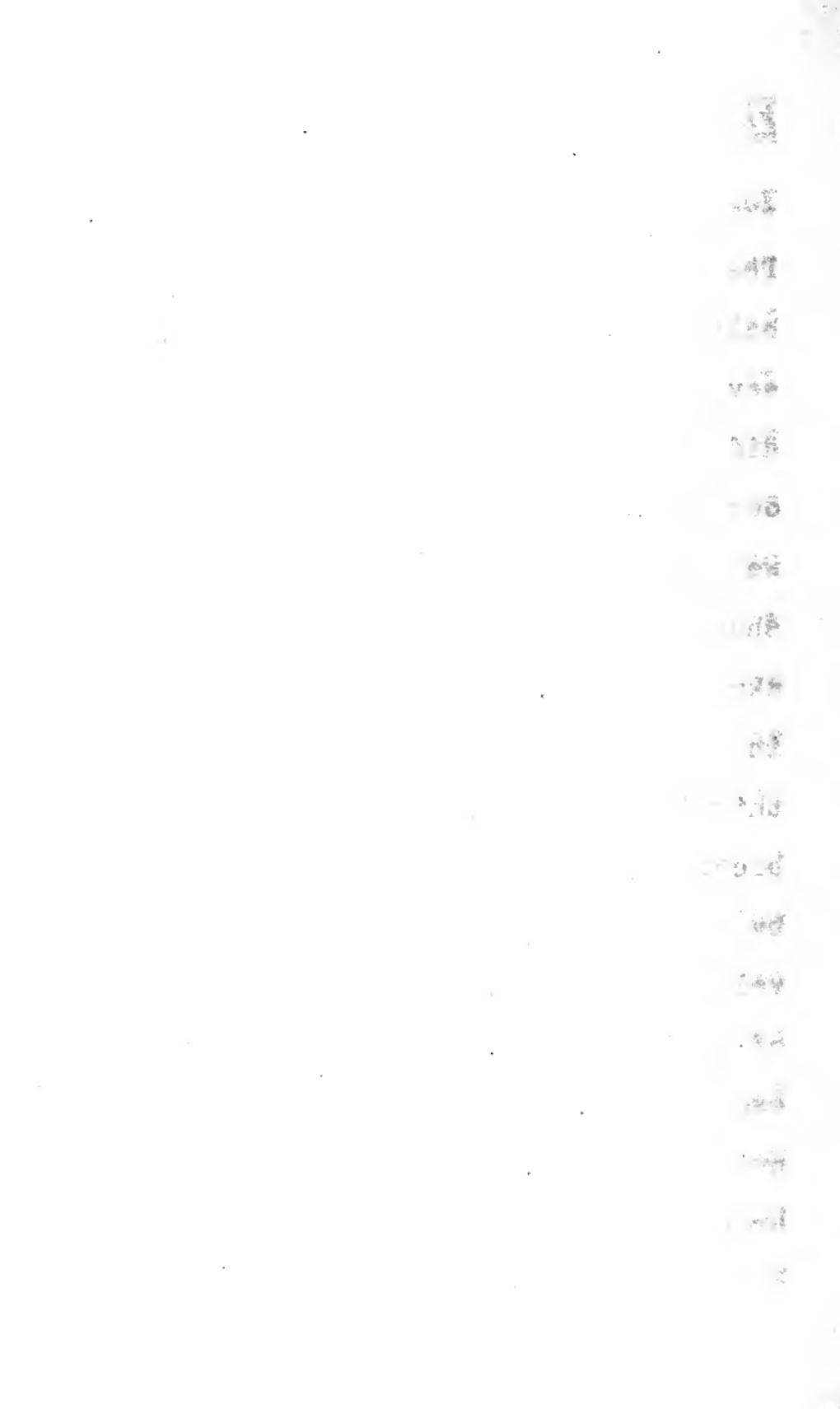
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was one of the most sturdy of the band. The crossing took only fourteen and a half days. The fifth of September, at seven o'clock in the morning, the splendid <sup>a</sup> boy of New York spread out before our eyes. What a pleasant moment when we put foot on shore, after having been shut up for fourteen days, seeing only sky and water. We remained eight days in New York; and we had time to visit this immense city, which is destined to become the most important in the world by reason of its commerce and its marvellous location. I had the pleasure of seeing my sisters again, who little expected me. It was an agreeable surprise for them. I was unable to see my brother who lives twenty miles from New



York. He arrived the day after my departure, as he had not received my letter on time. Now I expect a visit from him before very long. From New York, we moved on towards Montreal going up the Hudson and by Lake Champlain. This two day voyage was a very splendid one, the clergy at Montreal met us and took us with great ceremony to the Episcopal Palace. Most of the city was on hand, all of Monseigneur's friends greeted him enthusiastically, and threw themselves at his feet to receive his blessing. We saw very well that he had made a deep impression during his <earlier> stay there, and left memories that could not be effaced. He found himself at home there. We remained there eight days, living at the Seminary

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OF Saint Sulpice. I profited from my stay to make several days of Retreat, and to dispose myself for my holy mission. Finally, we were en route for Toronto, with still two more days of navigation. We went up the magnificent St. Lawrence, as far as Kingston, which is a Bishopric. From there, we continued our voyage over Lake Ontario for one beautiful night in the clear moonlight, and at seven o'clock in the morning of the twenty-first of September, I caught sight of Toronto. Monseigneur gathered us together around him on the bridge of the ship and there we recited in choir the Litanies of the Saints and the "Salve Regina". It was known in the city that we were due to arrive and consequently our fine people, poor

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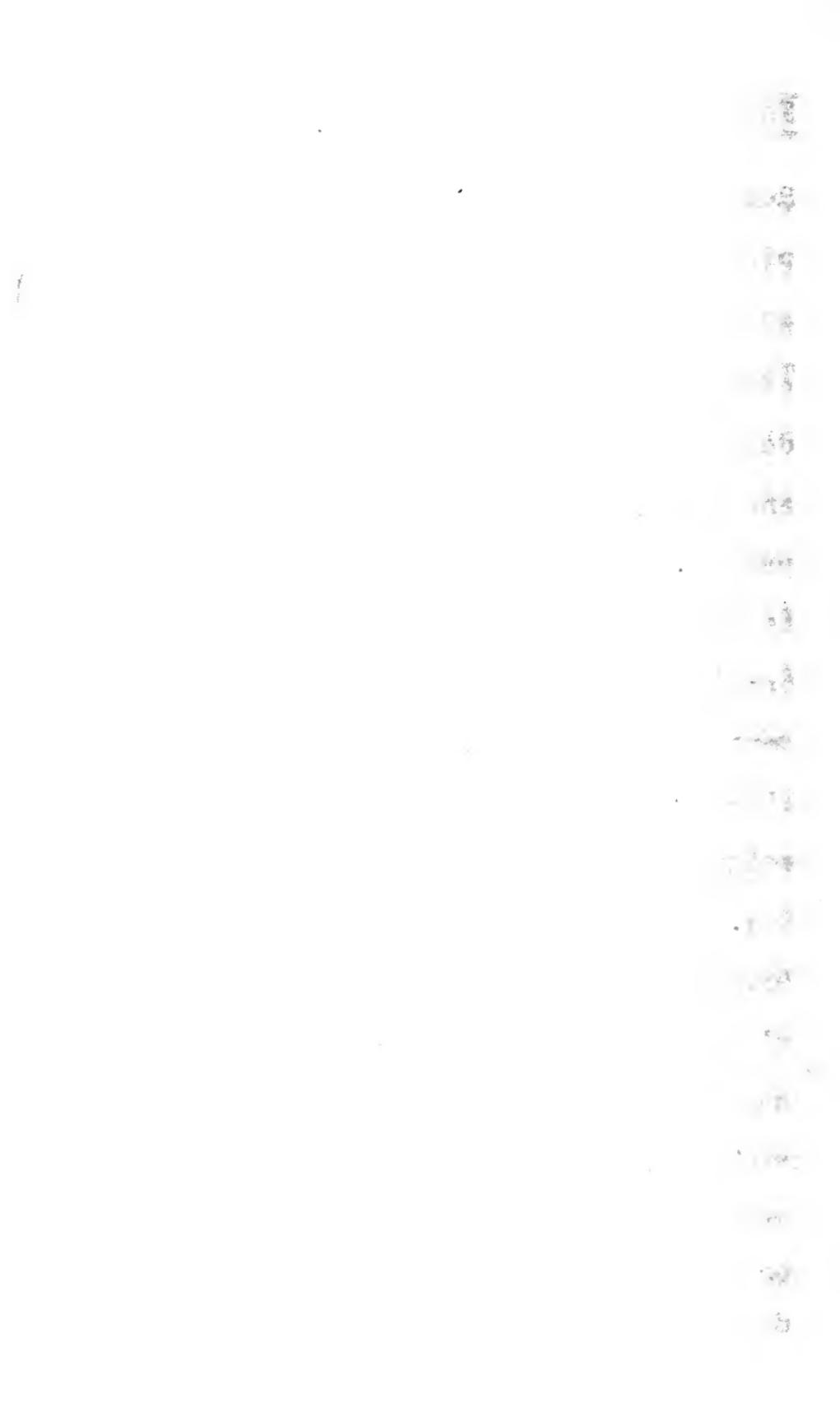
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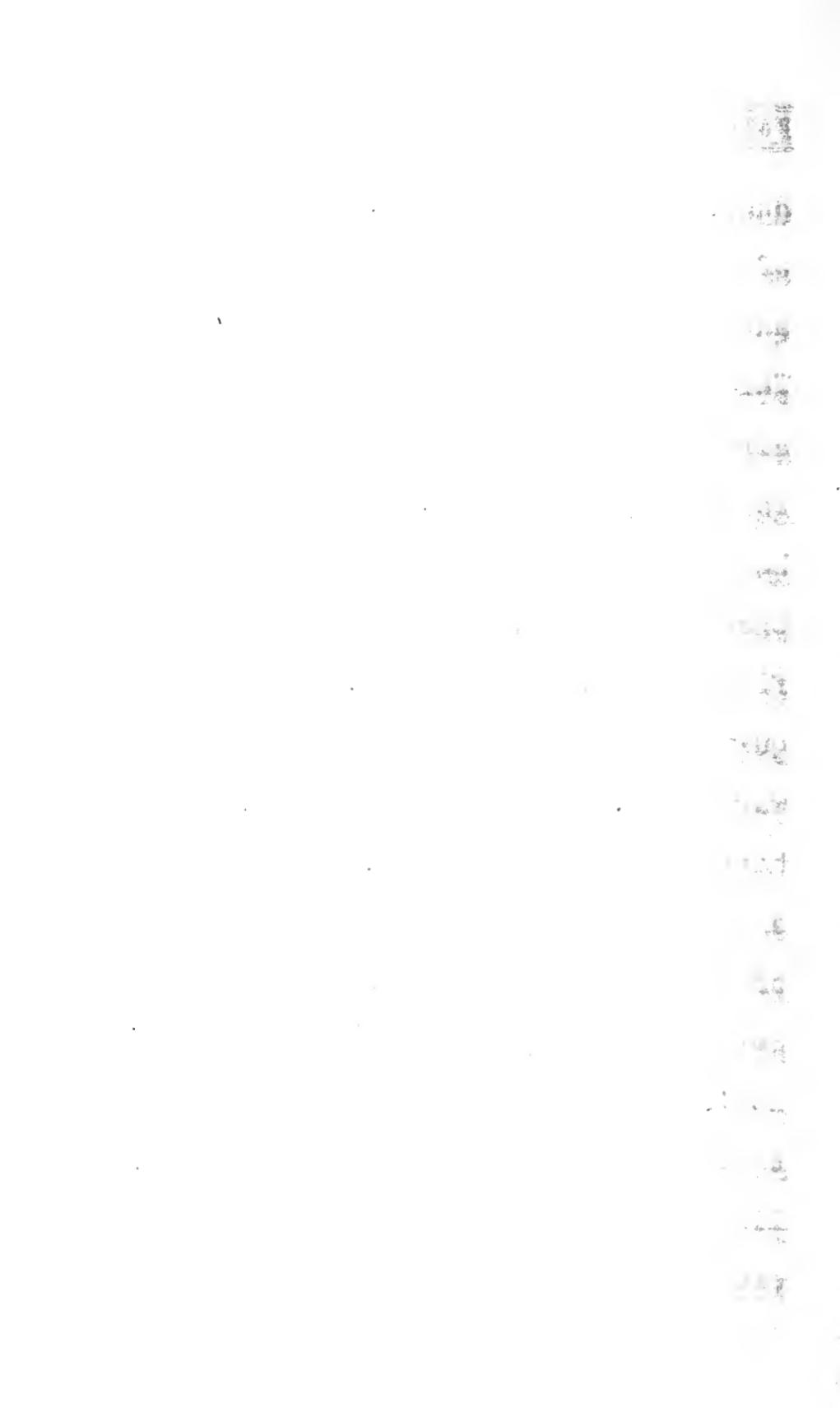
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children of Erin, made much ado. They did not give us time to disembark, but a crowd gathered around us pressing close to see, and throwing themselves down before the Bishop. The quays, and all the streets were blocked with people. We were conducted in procession to the Cathedral. The Bishop of Montreal and several priests from that city went along with us. We were received like true apostles. The next day, Monseigneur took solemn possession of his See. He officiated and preached at Vespers in English to a congregation of three thousand persons, Catholics and Protestants. He was understood and relished, and already he had won the love and admiration of everybody, Catholics and Protestants. The next



Sunday, the feast of St. Michael, patron of the Church and of the Diocese was another great feast with Pontifical Mass. This time the poor Curé of St. Apollinaire had to supply the sermon at Vespers to the huge audience. He got by as best he could without being more disturbed than before his dear and well-beloved flock of St. Apollinaire. He seemed quite young and all were indulgent towards him. You think no doubt, that I have nothing to do here. Just imagine a city of thirty-five thousand souls, of whom seven thousand are Catholics. Here everything is still to be done. It is completely undeveloped, according to all reports, and it takes courage, like that of Monsieur de Charbonnel in order not to be discouraged by so many difficulties. The Church is a fine,



Gothic building, but without other ornament than the good holy souls who frequent it. We are in debt to 11,000£ sterling or nearly 300,000 francs.

Here, where it would take right now an equal sum even to restore everything and to make headway with this crushing weight, only Providence is left for us (true enough, that is a great deal!), and the alms of our people, the unhappy Irish exiles and martyrs. There are a lot of them here, literally it is an entirely Irish parish. Every day I meet former close neighbors, even relatives whose names I had almost forgotten, and who come to look me up. But you ask me, what do you do? Well, yes! It is time for me to tell you, but listen! guess! Am I secretary, my friend?

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No! I was not born for honours. Guess again, Chaplain? Grand Penitentiary? For the moment, that would be pleasant alright. Well, then, Grand Master of Ceremonies? This is half true, if you leave off the qualifying adjective. But it is something more than that! Then is it simple Master of Ceremonies? Would you believe it? I am at the same time Superior, Recreation Master, professor of the 8th, 6th and 3rd grades, in short, a true Basilian in every sense of the word. We have improvised an ecclesiastical school in the house and since my first days here, I have been hard at work. I have ten students good and unthinking, who are already taking to study some Latin, as they should. I devote five hours a day to providing

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them with class. Moreover, I preside over their work, and take them for walks. I have to congratulate myself on their success. Poor children, how they profit from my work! It is enough to make the least sign to them, and at once all is done. They understand what we are doing for them. The other day, I was telling them that in France children love the Blessed Virgin Mary very much, and have prettly little shrines (chapelles) in the classrooms. Right away, without a word to me, they clubbed together, and went and bought a lovely statue of Our Lady and some other objects of piety. They busied themselves, making a chapel, and they got their sisters to work at home making little ornaments. Now we have a fine shrine, which has been blessed with great ceremony, and which would



almost make our little children of Vernoux jealous. After this, they all made the resolution to be more holy.

They recite in class twice a day, in rotation, their Memorare. Their work is consecrated to Mary, and I do not doubt that this good Mother blesses them. You see then, that I am laying the foundations alone. Still alone, and not without a little pain! Judge for yourself how much our worthy Bishop is set on a work like this when, although my services are so necessary for the ministering of the parish, he still lets me off some parish work in order that I may do this work. I am in charge of all the altar boys, more than fifty of them, who are present at the offices in soutane and surplice, and who serve

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on the altar. These good children are well-behaved in the church. Their gravity and recollection edifies us very much. They have been well-trained, and I have but to carry on. Since the arrival of Monseigneur everything is beginning to revive. He is indefatigable. He is the first in everything, and although without actual resources, dreams only of good works and religious foundations. Already he has established the Society of St. Vincent de Paul, the "Dames de Misericorde", the Archconfraternity, of which I am director. We are going soon to have the Sisters of Providence, and the Brothers of the Christian Schools. At this moment, we have to visit all the Catholic homes of the city and the Protestant ones where

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there is a Catholic servant. The Protestants receive us pleasantly, and already, we have received several of them into the Church, very respectable people too, and others are on the way. The personnel of the house is made up of, besides Monseigneur, six priests, and one subdeacon, there are three Irishmen from the same part of the country. All the hard work falls on us. The three other priests are French but speak English fairly well. We have the good fortune of having in the house a Jesuit Father, former rector of the College de Chamberry, Father Tellier, a fine man. He is working towards the establishment of a college in the city. His plan has already been drawn up. A gentleman from the city, a convert, has just given him

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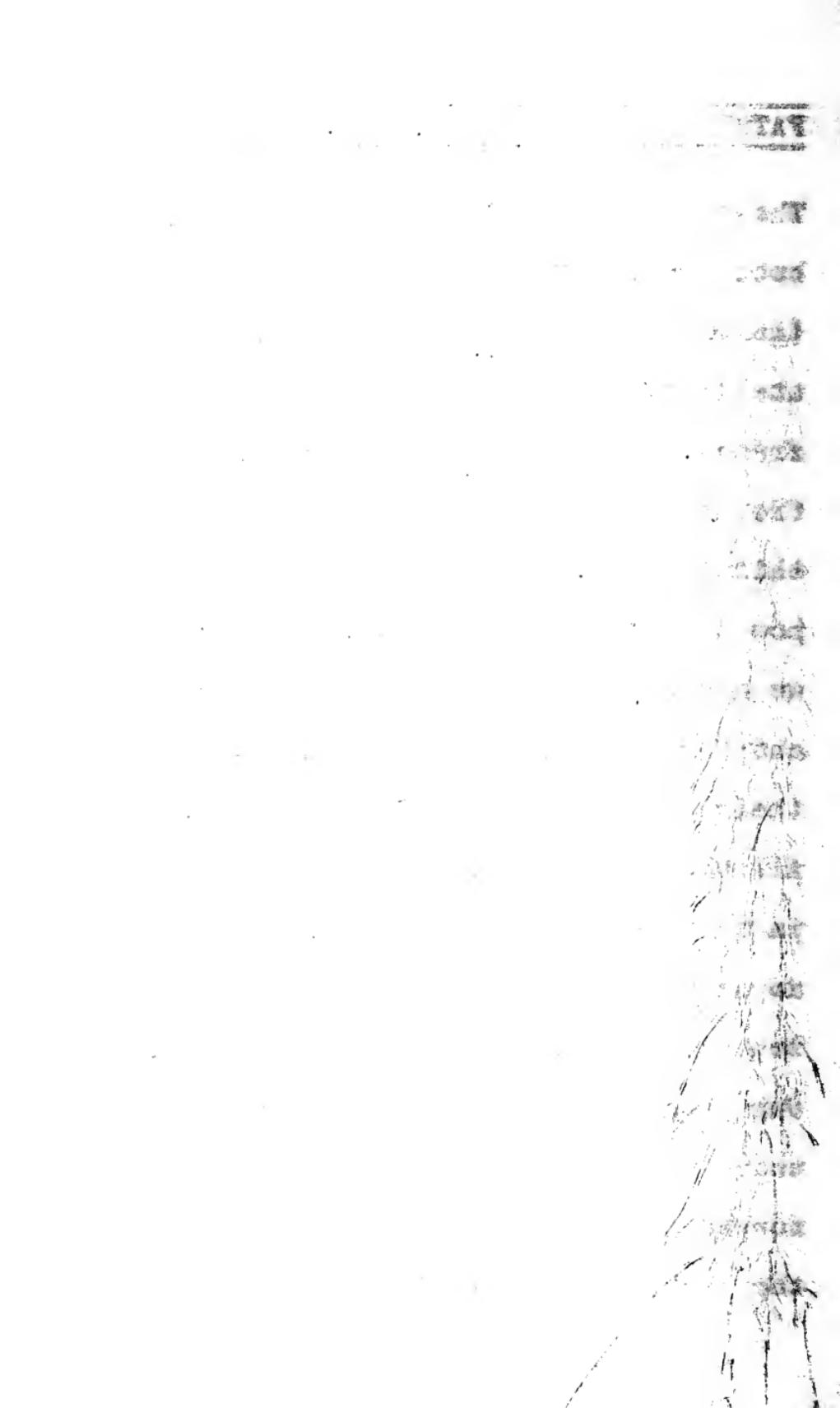
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A FINE PROPERTY WITH FIFTY ACRES OF good land, with a beautiful house in the prettiest part of the city, a bagatelle of about two hundred thousand francs. Such are the resources, which Providence puts at one's disposal in this country. The poor Jesuits know how to find the very best. Moreover, we are expecting soon to see a permanent foundation, and the opening of their college next Fall in Toronto. All the educational establishments are in the hands of Protestants. There is Royal College, a University, a law school, and several boarding schools. Our good Catholics are still groaning under this regime, and find themselves forced to send their children to these for lack of Catholic institutions.



The children of the lower classes are better looked after. There are Catholic (grade) schools, and soon we shall have the Brothers. But higher education is suffering; it is all at the mercy of the Protestants, judging from the present state of affairs. How many of our poor children are thus exposed! What are we to do? Providence is thinking about it, let us wait, and I poor Basilian am I left sleeping, and have I no project or undertake? For the future, yes! Right now, not very much, but I am beginning to get a glimpse of it. The Jesuits can have two hundred students in Toronto, the city alone will supply them with more than half that number. And if they open a day school, they can have three hundred. But I

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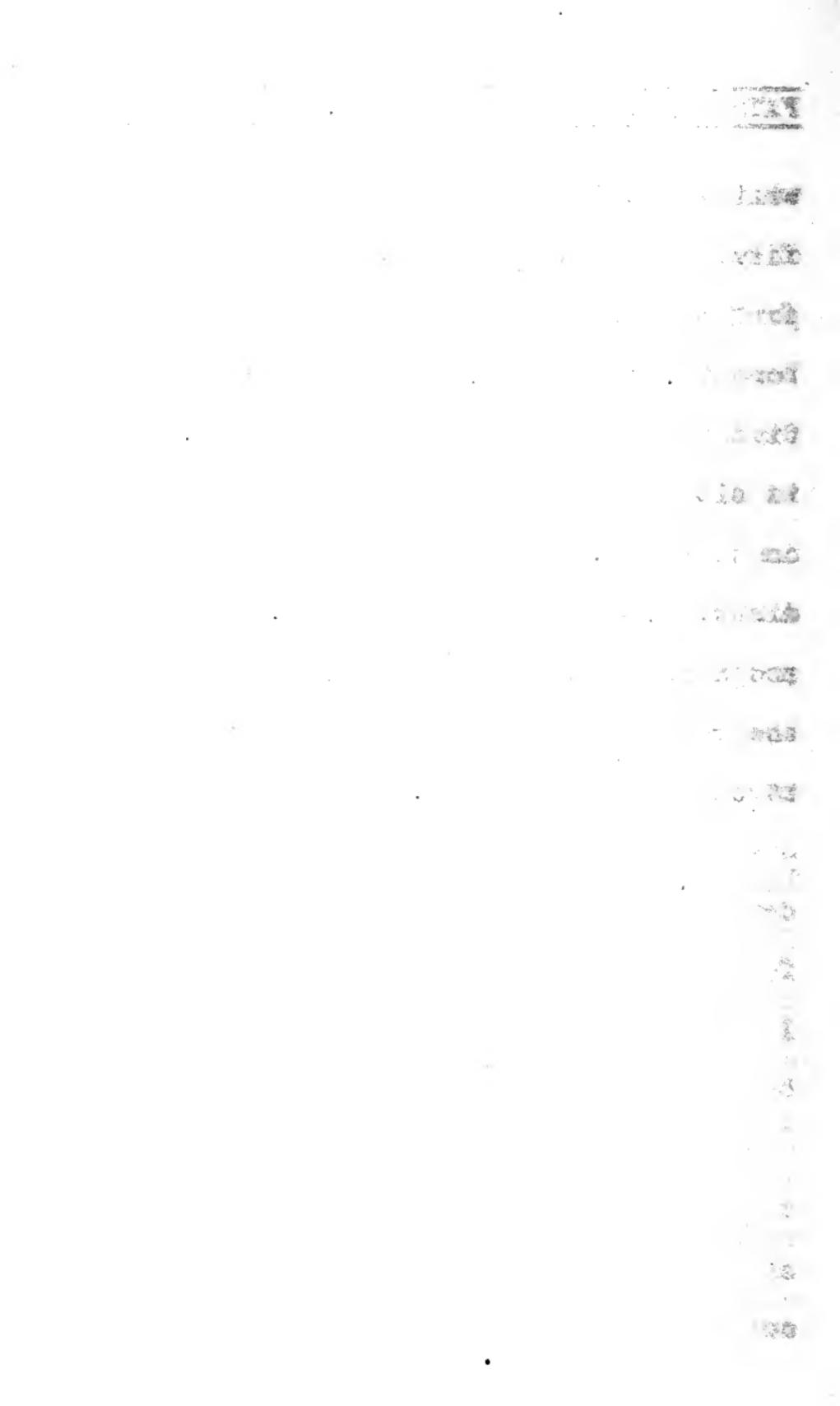
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believe it is their intention to take only boarders. Oh well! the most important city in this country, after Toronto, is London, a city of twenty-five thousand and growing each day. It is situated in a rich and commercial countryside. Monseigneur intends this district, as you know, for us. He never stops repeating this to me, and I know there is nothing dearer to his heart than to establish us there.

The priest who has been pastor in London for several years has been recalled here by Monseigneur, and he is stopping with us for the moment. He is in the Bishop's confidence, He is loved and venerated in London where he did good to such a point that he had four chrches built up until his recall. He was doing there



whatever he wanted. What is more, he finds that he comes from a few miles from my home in the same diocese, and now we are close friends as you may well believe. He assures me that he will see to it that we are established in London. He will obtain us a house, and do all he can to facilitate our project. He encourages me very much and makes every promise to see us installed there. He must return again to his post, and there we shall have a man devoted to us and ready to do everything for us. These are a few of my hopes. I do not know to what extent they can be realized. But as far as I am concerned, I am ready for everything. You can do with me as you wish. There is an immense good to be done here, without much cost I think. We could make

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a beginning, and it would not take more than three men of good-will to carry out the work, and gradually we could reinforce ourselves. There, frankly and sincerely is what I think. I could be mistaken, you can put such value as you like on my words. I am only making suggestions, presenting views, which you may judge and from which you may draw conclusions and consequences. As I cannot at present write Father Tourvieille, if you judge it fitting, tell him these details and let him judge. I have many other things to tell you, but this letter is already too long that I am shamed to write more. You will pardon me, if I hope that you will not forget me in your good prayers. Think of me from your little Chapel, at the feet of Our Blessed Mother. I will

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forget you. My profound, sincere and affectionate greetings, a thousand times repeated, to all my dear confreres of Vernoux — M.M. Roussaget, Fournet, Vincent and Allignol, and all the rest. They will pardon me if I do not write to each of them. I love them all very sincerely and I wish them all kinds of good. Let them not forget me, as I promise not to forget them. Think of your poor missionary. May God bless them and keep them! Praised be Jesus and Mary! Please give my compliments to the family of Monsieur De Vissace, and tell them all about me. My regards to Monsieur Le Curé, and Monsieur Le Vicaire, and in general all our dear children at Vernoux. I commend myself to their prayers. I do not forget them. Remember me, too, to each little student

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of last year. May God bless them! I do not know whether Father Montgolfier has received the letter which I sent him from New York. I send him a thousand greetings and I commend myself to his prayers, as also to those of your dear confreres. The best of everything to you!

P. Molony.

(Transcribed from a copy of the English translation of Father Molony's letters from Toronto, prepared by Father L.K. Shook.)

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FATHER PATRICK MOLONY, AUG. 1851      66

Toronto,  
August 5, 1851.

Dear and Venerable Superior:

Your last letter filled me with joy and consolation. I thank you a hundred times, and I now feel myself animated with a new courage and an ardent desire to strengthen and as much as is in me to further the designs of Providence and arrive at the end which you are proposing to us.

I must tell you I have great hopes for the future; everything is going very well at present. The difficulties are still great here where everything is still to be done, and where everything has to be done on the supr of the moment. But, thanks be to God, Providence is coming to our aid in wonderful ways. The horizon is clearing,

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everything promises full success.

Monseigneur is delighted with your proposition. He never stops speaking about it, congratulating himself on it. He is ready to do everything to bring it about successfully. (... remarks about the departure of three Irish priests whose work in Toronto was unsuccessful ...) In the meantime the Oblates have arrived among us, just in time to fill the places left vacant by these unsuccessful priests. We have had here lately, Father Tempier of Marseilles, Visitor of the Oblates. Monseigneur has entrusted to them the entire district of Niagara, where they are going to establish themselves right away. They are finding lodging and a very vast mission capable of giving them an abundant subsistence, and with many



weeds to root out following the work of those unfortunate priests, whom I speak about. We have in Toronto at present five Brothers of the Christian Schools. They already have a flourishing school. All the other schools have been abandoned, and the Brothers no longer have enough room, but receive all children. Moreover, the number of Brothers will be doubled, and a Church in the city will be given to them to serve the school during the week. The Sisters of St. Joseph will arrive here in some days from Baltimore. They have to have schools for girls, and they must visit the poor and the sick. Our field has already been fully designated. During his last visitation, the Bishop was much occupied with it, and on his return he told me that he found all that we needed in order

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to begin. Buildings are put up easily here where wood is so abundant. We only need men, men ready to suffer some few inconveniences, in order to begin our work. There is one thing I should tell you, which you may think is rather inconsequential coming from me! but from all I can see, and after serious reflection I think I should tell it to you, in order to reassure you. It is, that you must not torment yourself looking for Irish subjects. We have a young man here, from Rhodez, who came out with us from France, and who was ordained this year. When he arrived here, he did not know English, except what I taught him during our crossing. And now he is exercising the Holy Ministry in the second city of the Diocese, Hamilton. He preaches in English and pleases every-

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body. The most distinguishing people in the city are coming to him, although he is stationed with a Venerable Irish priest, one of the best in the Diocese. He is at present one of our best missionaries. His French character only renders him dearer to these good people. To be sure he makes some mistakes in English in his sermons, but all this does not prevent his doing a great deal of good. He is a good and holy priest, which is all that is necessary in America, or anywhere else for that matter. That is the important thing. At the risk of contradicting what I told you in an earlier letter, I can now quite easily reassure our own excellent young Frenchmen. English can be learned very easily here, after proper application

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to it. After six months anyone can learn enough to do useful work. I beg you, Father Superior, to give this news to our dear confreres, particularly to the young men. Those who are interested would do well to profit by the means available in France to learn the elements of English, and they will find that they will not have very much trouble here. Let them come to me, and I will undertake to teach them English in no time at all.

Here are more details as exact and correct as I can give them to you about a possible educational institution. I do not yet see many resources. It is only at Toronto that we could attempt something of this kind. Even here it would be necessary to begin with a day school.

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Our Catholics here in general and with a few exceptions are not in a position to give their children a distinguished education. The Protestant monopoly rules here more than elsewhere. All fortunes, all positions are theirs.

Our Catholics are obliged to be satisfied with little. Moreover, the Jesuits are still counting on Toronto. Father Tellier who is still here, is no ordinary man. Although he finds himself thwarted in his project because of lack of subjects, he is continuing to do all he can towards it. In all kinds of ways he is making himself almost necessary to the Bishop. He is a clever man and a man of means, and is only remaining here with the intention of founding a college. He is all kindness and attention to me. He has intimated several

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times that he would be very glad to have me with him to help him begin; and he already thinks that he has almost won me over. Monseigneur has promised to establish them in Toronto. But he told me just lately that if they delay much longer to send subjects to open a house, he will not hesitate to place us here, if we have men ready. For this year still, and next year, the Jesuits are able to do nothing. They have so much to do, so many foundations on their hands, that they find it impossible to supply English subjects, such as they must have here to do something passable. But I know that they are not giving up the project. Father Tellier continues to write and to urge the hastening of the affair. However, things still remain at the same point.

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Of course, I am not meddling in it, I listen to everything and await the Will of God, whatever it may be. The Diocese is large enough to supply us with work. The district of London is open for us. It is a magnificent country. The Catholic population there is growing rapidly. It is a country promising much for the future. Monseigneur told me formally and has repeated it too, that he will assume the obligayion of obtaining us a suitable house there so that we may get established. Starting tomorrow, if we so wished, he would bind himself to pay the expenses of the foundation. But his great need right now is to have priests, missionaries. So we should have to start little by little. If we were at least two priests, we would be

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able to start a mission, live together, have some young confreres with us, begin by receiving some students, and then in this manner go forward slowly. All this would be a little shabby at first, but in a rather short time things might change. At least, we should have a foothold, we should have our little community, and our dear rules of Annonay. And there you see my whole desire, my whole ambition. Otherwise, my sojourn in America will be short. I will not be able to endure the crushing weight of this mission in Toronto. I am already crushed by it. But thanks be to God, I am still holding on. If I told your all I have to do you would say that it was impossible to undertake so many things. But this is the way it is. I am now the only Irish priest in the

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city, with our population almost entirely Irish. Judge yourself whether I have any work to do. Monseigneur is all attention and kindness towards me. He saves me all he can. He even commands me to spare myself. But what am I to do in the midst of a people avid for religion and its dear consolations. Moreover, we have consolations in abundance. Our vast Cathedral is filled every Sunday at Masses and at Vespers. Every Sunday I spend three or four hours in the confessional before saying Mass. After that I preach, sometimes sing High Mass at 11 o'clock. Next, I have catechism, then Vespers, then a meeting of the Arch-Confraternity or of the Christian Doctrine society. Then I have confessions until night. On top of all this, I run about the city to see

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the sick. It's the same story every Sunday and almost every day. There is hardly a week we do not receive Protestants into the Church. I have received several of them myself. Even yesterday I baptized one. In spite of all this, I am gay and happy. My time is filled, I have no time to think of other things. I must acquaint you with an idea which has been with me for several days, and which I have communicated to Monseigneur who told me it would fill him with joy. Could you send us one priest this year? If so, you would provide both pleasure and a great service to the poor Bishop. He will undertake to pay all the expenses. This would be a way of tightening the bonds and of helping him to hold on. Being two, we should be better able to do our

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planning and prepare for a foundation. He could learn the language now, and next year we would be in a position to do something. Who would this priest be? I am afraid I might cause you annoyance in naming him, but pardon me! I must speak frankly to you. It is Monsieur DesMartin. He has a flair for languages and would be well suited for this mission. As for the rest, it is only an idea. You can judge it according to your own wisdom. Monseigneur left today for the Council of Quebec. He will be there until the end of September. These are all the details that I am able to give you at the moment. I will keep you informed of all that is going on here. We must wait, yet be patient and pray a great deal. My af-

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fectionate greetings to the dear confreres, in general. When will I have the pleasure of seeing some of them arrive here? For my part, I am doing all I can to further your plans now. Thanks be to God, all is favorable to me. The Bishop shows me a great deal of friendship. If he is leaving me at Toronto under this burden, it is because he cannot do anything else. He has to have some one to do the essential things. May God protect you all! And may He dispose everything for His own greater glory! Such is my only desire. Adieu Venerable Superior, and dear confreres. The best of everything to you in the Sacred Hearts of Jesus and Mary.

P. Molony

(Transcribed from the translation prepared by Father L.K. Shook)



Toronto,  
November 15, 1851.

Dear and Venerable Superior:

I thank Our Lord for all the graces He has given me. Your letter has given me the sweetest consolation, and is bringing me new zeal to work with all my strength doing good. Monseigneur was delighted with your letter. He speaks to me so often about you. He loves to show his attachment to his former friends who are always showing such great interest in him. When we are in need, above all in so extreme a need as this, it is always sweet to meet with sympathy and encouragement. Moreover, he is saying openly that he is placing great hopes in us. He has experienced disappointments already. The Lord is beginning to test him in a



thousand ways. The Oblates have withdrawn. They want to impress conditions on him which he cannot accept, and he has preferred to set them aside rather than to subscribe to them. Perhaps you would like to know in what they consist. This is what he told me; the condition on which they would like to accept the Niagara Mission is that Monseigneur should leave them in complete charge of all parts of this vast area, and consequently that he should promise to change and move some worthy priests, among others, the Venerable pastor of Hamilton, the oldest missionary in the Diocese, man of great merit and who is doing a lot of good there. Monseigneur cannot agree to do this while they are alive, but he asked that the matter be

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left to Providence, promising that after the death of the priests now in charge all should belong to them <that is to the Oblates>. In the meantime, they might establish themselves in the city of Hamilton, the second city of the Diocese, and there they might have a house and a foundation, provided by, and at the expense of either Monseigneur himself, or the good pastor himself, who would have done anything in the world to have them. Then they should be the missionaries of the whole country and they should be able to have an educational institution if they wished. That was not enough, and so they have withdrawn. Since then, the matter has been dropped. Monseigneur no longer wished to make propositions to them in the matter. He is waiting

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for them to make the first advance, which they have not done yet. Here, then, is another overture which Providence is making us. For my part, I am fixing my attention on this country. Hamilton seems to me to be more suitable than Toronto for an educational institution, infinitely more so than London. The Jesuits wish to do nothing yet in Toronto for this year. They have no subjects at their disposal. Father Tellier is still working here at his task. He is making new proposals to his superiors, but still nothing is done and nothing will be done for this year. I thought that Monseigneur would have made some demands of us to establish a house at Niagara or in Hamilton. I suggested this to him as delicately as I could.

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But I have not been able to get a clear answer. Perhaps he still hopes that the Oblates will accept, and he is still so absorbed in his financial affairs that he has no time to think of anything else. This is his chief concern; he wants first to clear the terrain, to shake off a part of this burden, which is crushing him, then to move forward. Did you know that he has already paid more than 5,000L sterling (125,000 fr.). In a few months, he will have to pay a sum of 7,000 or 8,000 francs in interest. He is becoming famous in this country for his deals, in fact, for his begging. His last collection at Montreal amounted to the bagatelle of 20,000 francs. The poor people in Toronto are doing wonders. They have already paid nearly 50,000

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francs this year, and still they have to start over again. The good Sisters of St. Joseph are established. The Mother Superior is a young lady from Le Puy. They are five in number. They are doing a great deal of good. The famous singer, Jennie Lind, a Protestant, gave a concert here, and left them a gift of 1,000 francs. Now, all the ladies of the city are setting to work this winter to prepare a bazar for their house. They are clubbing together to do all kinds of little works. Each one is bringing her own gift and then on the appointed day, all will be sold in a kind of an auction, and the profit will come to them. This is how they carry on little works here for the sake of charity. But of how we need them! Every day swarms of poor immigrants are arriv-

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ing among us. Ireland is moving en masse into this country. Some are calling it now the "celtic exodus". It is truly something providential. Indeed, it will be the salvation of this country. They are coming poor and wretched, but laden with the precious deposit of their old faith and other customs so pure and so catholic. You can indeed understand how anxious I am to hear news from you often. I am very happy about all the good that is being done, of the impulse which has been given to the Community. May God be blessed for it a thousand times! With how full a heart I thank Him for it. I do not know how or why, but I have never felt so inclined to work with all my strength for the common good. I am aware of my weakness here,

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and I understand better than ever the advantage of being supported by confreres, united in sentiment and in heart to do good and to encourage one another mutually. Alas, I don't amount to much. I am a child in every sense of the word. And yet the good God sustains me in an extraordinary manner. I am marvellously well, I am doing as much good as I can. At least I am obeying faithfully, which does not cost me very much. I must say it, the good and Venerable Bishop is treating me like a spoiled child. He is too indulgent and too charitable towards me. It is a pleasure to work under his orders. As for him, he is a true apostle, a gaint in work, and in devotion. He does nothing but run here and there, from one end of the diocese to the other,

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returning here to pass a few days, and then off again for somewhere else. He never relaxes. During his absence he gives me complete charge of the parish and of the house. Imagine my tasks! But one thing consoles me. I feel that you are all praying for me. It is to that alone that I attribute all the success which I achieve. I am counting on the future, and I hope that the good Lord will arrange things in such a way that you can soon come to my help. I much regret the refusal of M. Desmartin, but I am counting on him, and I intend to write him. Right now, there is no time to be lost. Next year is the time to attempt something. If we were four well prepared, very solid, one of us stronger than the others to take the

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helm. But to begin, and I must speak out, to do something passable we must begin well. However, we must have a man at our head at least for some time. The sacrifice will not be lost. Alas, I have come to the end and I have not been able to reply to all the charming proprieties of my good confreres, MM. Desglesne and Tracol. I return their greeting, I love them very sincerely and I hope never to be unworthy of their tender friendship. My very deep and sincere regards to all the excellent confreres, Desglesne, Tracol, Paget, Soulerin, Raynaud, Clappe, above all to the new confreres and to the novices. May the divine master bless them all and fill them with His Spirit and with His precious graces. Let them not forget



the poor little Curé of St. Apollinaire. Here there is a great field open for their zeal. Happy are those whom the good God will call to so beautiful a mission. I cannot tell them the interesting details of the good people here, their docility, their faith, their simplicity. Here the priest is respected. Monseigneur asks me to give his compliments to you, and the whole Community. He is on tour at the present in the West, near London. Perhaps there will be more positive news to send you. In the meantime, accept my best wishes, the post is about to leave. I close embracing you affectionately, and asking the help of your holy prayers. The best of everything to you.

P. Molony.

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Toronto,  
March 30, 1852.

Venerable and dear Superior:

You will receive with pleasure, no doubt, the letter from our dear Bishop. Alas! his difficulties are great, his needs immense, his heart overcome with sadness. There is a large and splendid harvest to be gathered here, and it is perishing for want of workers. He is looking everywhere, but instead of finding helpers, he is forced, proh dolor! to cut off even some of his old helpers and to leave the country entirely without priests and without Sacrifice, rather than tolerate those who are undeworthy. Of thirty-three priests that he had for this immense diocese, he has lost five or six in the last six months, and it is impossible to

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give you a fair idea of the spiritual distress of this country. Protestantism in all its ramifications and bizarre nuances is encroaching from all sides, and to crown the misfortune, some wretched priests have done almost irreparable harm. Yet, thanks be to God, we have great hopes. The poor Catholic people are wonderful. We only need priests, and good priests too, to make them a race of saints. Their's is a simplicity, an heroic faith, a love for priests which is positively excessive. They devour all our words. They go six or seven miles in the middle of a Canadian winter to hear Holy Mass and to go to Confession. It is a simple matter for them. They would give us their last cent for anything that pertains to wor-

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ship or charity. This moment we are in full Jubilee. Every day a large crowd comes to the Church. There are Confessions continually from early morning until 10 or 11 in the evening. This has been my routine since March 12. Poor people coming to confession after 10, 15 or 20 years. And there are very many such. Imagine what we have to do! We are four priests who look after everyone and perform the offices of the Cathedral, visit the sick, and take care of three communities. You must think I have hardly time to rest. I am even forced to cut in on my sleep to write these few words to you in haste. Monseigneur has heaped honours upon me, indeed in spite of me, but as I do not regard myself as here in an isolated

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condition, I thought I had better accept them and resign myself to all the charges and burdens he wished to impose upon me. You must have received news about it from the Toronto paper which I sent, not certainly in vanity, but to give you pleasure, because I regard the honour not so much for my own person, as for the Community.

Here then, is the official notification and offer from the Bishop. He is opening his Diocese to us, and is reserving for us, I know, the post of honour. Providence has just smoothed all difficulties. The Jesuits have withdrawn. Father Tellier has just left us definitely. The Oblates have done the same. Why? I cannot say. I know he made them the most advantageous offers, but was

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unable to satisfy all their demands and has preferred to put himself in the hands of Providence. Now he is looking to us, and is counting on our sympathy and devotion. He has decided to establish us here in Toronto, to give us a congregation or church, an educational institution, as quickly as possible, and to form a Little Seminary under our direction. At the beginning there will be a great deal to do: we shall have to exercise the holy ministry, go sometimes to preach at distant missions, teach catechism, or even sometimes, school. But from the very first day, we can form ourselves into a Community, have a house for our own residence. I should insist on that, I should not want the members of the Community to reside with the

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Bishop nor at the Cathedral. We must live together with our Annonay rules. Otherwise, I withhold all consent. I have reason to believe that Monseigneur himself would not ask for more. He is disposed to do everything for our Community. He told me that he is ready to give us his own palace. He will look after all the expense of the foundation, will pay an annual salary to all members who make up the Community. But as for the income or receipts of the Churches, he reserves all that for himself because of his debt. We cannot blame him for that, for, to tell the truth, he is overwhelmed by debt. If he continues his program of the last two years, I fear for his life. He is killing himself with work and with sacrifice to pay it. Therefore, to touch that, would

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be to touch the pupil of his eye. If however, you decide to help him in an efficacious manner, you will have to deal with him frankly without demanding too much, otherwise, he will send us on our way as indeed he would his own father or mother, so heavily is he burdened before God and in face of the urgent and huge needs of this country. I do not hesitate to say, in so far as I am permitted to do so, that I am in favour of this work. The field is immense. There is good to be done for the Church and there is a well-founded hope of establishing the Community on a solid and advantageous basis, at least after some time. But we must have men, at least two rather young, four or five in all, more if we can. As for me, I am willing to be the last. But at least one solid

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man, a leader is indispensable. A man of prestige will command respect. I am ready to do anything, but please, some one who can lay the foundation and give us a good name. If we don't do that, let us stay out of it, or we shall have to withdraw after six months or a year. I will presume to say no more. I leave everything in your hands. But I conjure you, have pity on these poor people and open the way to our good and excellent young confreres to use their life and their zeal for the great glory of God and His Holy Church. Let them not be embarrassed about their English. After six months spent here, they will know enough and I charge myself with their education. Let us count a little on Providence. What is a missionary to do?

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Here we have a country of abundance even of wealth. There is no lack of resources. The country is delightful. The climate is a little rough in the winter, but very salubrious. I have never enjoyed better health. Also I am satisfied, because I am over my head in work, and I have not even time to get tired. But if you do nothing to help me, you must indeed pray for me, for I fear indeed, that I shall not be able to endure this way of life very long. My health will soon be ruined, and then you can have the consolation of soon possessing my relics. Pray for us that God may send us men after His own heart, holy apostles. Oh what happiness for Toronto, the day when some members of our poor little Congregation come to the

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FATHER PATRICK MOLONY, MARCH 1852 100

shores of Lake Ontario! My most affectionate greeting to all our dear confreres without exception. After Easter, I will write you at greater length. I am your most profound subject and obedient servant. Monseigneur has decided to go to Europe in the month of November of this year, principally to look for priests. He will pass some months in Ireland, then you will see him in France. He would like to be able to establish us here before his departure. The sooner you can come to a definite decision, the sooner we will be able to plan lots of things, and prepare for them in advance. I will have other details to give you. So, I am awaiting a reply from you as soon as possible. You will be able to give me instructions to make and carry

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out arrangements. Or better still, you could send a reliable man as Visitor or with powers to fix things in advance. This would be a sure way of getting things done regularly and of not having disagreements with the authorities afterwards. It is most essential to make clear and simple agreements. This is the way to live in concord and prevent difficulties from arising. Then, now, are all my ideas, frankly stated. I am working on them and will work on them with all my strength. But with haste, may God bless the workman.

P. Molony.

(Transcribed from the translation made by Father L.K. Shook)

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Toronto,  
April 29, 1852.

Venerable and dear Superior:

As I hope

that Mr. Lynn is going to Annonay, I am profiting by the occasion to make you acquainted with him, in order that you may be able to deal with him in all confidence. He is one of our close friends, a good Catholic, English, a convert who has contributed a great deal to the good of religion in Toronto. He is going to France on business, particularly to buy things necessary for the churches. He does many services for us, and that is why I want you to see him and to receive him well at Annonay. Nothing will please him more than to facilitate the voyage of those whom you may be able to send

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and to bring them here. I am sure he will enable you to save at least half the expense. He is an extremely prudent, wise and business-like man. This is an invaluable opportunity in the event that you decide to let some confreres leave for America. Monseigneur will, if it is necessary, pay all the expense of the voyage. But situated as he is and poor in resources, if you can contribute at least half, he will be very pleased. This gentleman could tell you exactly all the necessary expenses, and can bring you up-to-date about everything. However, I repeat that Providence seems to be directing his steps towards you. I told him not to show himself around here on his return if he does not bring at least one or two of

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you with him, because frankly, I do not see how I can keep up much longer as I am. Imagine this good man, father of a family, an honourable business man, assisting in the sanctuary of the Cathedral every Sunday, in soutane and surplice, conducting my fifty altar boys, who are so many little angels and behave admirably under his guidance, and who contribute a great deal to the edification of the Church.

Monseigneur is crushed. He too will be leaving for France towards the end of the Autumn. You will see him there. If we do not come to his help and send some priests, he will succumb to so many labours. With his heart, his unlimited zeal, his desire to do good, it is impossible for him to support much longer

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the crushing weight of this large Diocese. So, he has decided to ask the Holy See to divide his large territory and to name three or four Bishops. At the present moment he is at loggerheads with the university people about education and the mixed schools. We are obliged to separate ourselves completely from these brigands. They have no other objective than to pervert our children; whatever the price, we have to establish our own schools and a college too. We are going to start building a college. You can judge that it has been decided upon, since at this very moment he is converting the Episcopal Palace into a college or high school, which is going to be conducted by the Brothers. It will be set up properly at the cost of twenty-

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five Louis a year for board including all accessories. For us he is reserving a church in the city, where there are no services at present because of lack of priests. There we shall have a pretty church and lots of room to build. He is going to build us a house and we can live in community and as soon as possible lay the foundations of a Little Seminary. That is the present situation. Everything is favourable to this plan, I see no danger or risk at all, there is nothing to lose. I mentioned certain restrictions and recommendations in my last letter, concerning prudence, and the agreements to be made. Well, I think all that is a little too human. We can, without fear, be more confident and rely on him

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without so many precautions. He is so attached to us, so devoted, he loves us so much that perhaps he would be shocked if we had an air of distrusting him. Other Communities wanted to place so many conditions and restrictions that he is disgusted at this conduct and he has let them leave quite unabashed, in spite of his distress. Thus, I believe that it would be better to abandon ourselves to Providence and forge ahead. Were it only out of charity for him, we should make a few advances. It would be a consolation and an unbelievable joy to him. Goodness knows, I am not a man of much influence, nor of resources, yet I am forced often to console him and to encourage him, particularly when I see him exhausted, and fatigued. I would

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give my life a thousand times for him. He is doing so much good, he wishes to do so much that now all the devils have entered the field to thwart him. But I have confidence God will not abandon us. Send us two or three determined men. Do not be afraid to let some older men or at least capable men come in order to begin right and we will accomplish something. You could recall them and replace them. It takes only fifteen days to three weeks to come to Toronto. Wouldn't Father Raynaud like to come and see Niagara? Indeed, he would be well repaid for his trouble. He would still have time to return for the opening of classes.

My sincere greetings to all our dear con-

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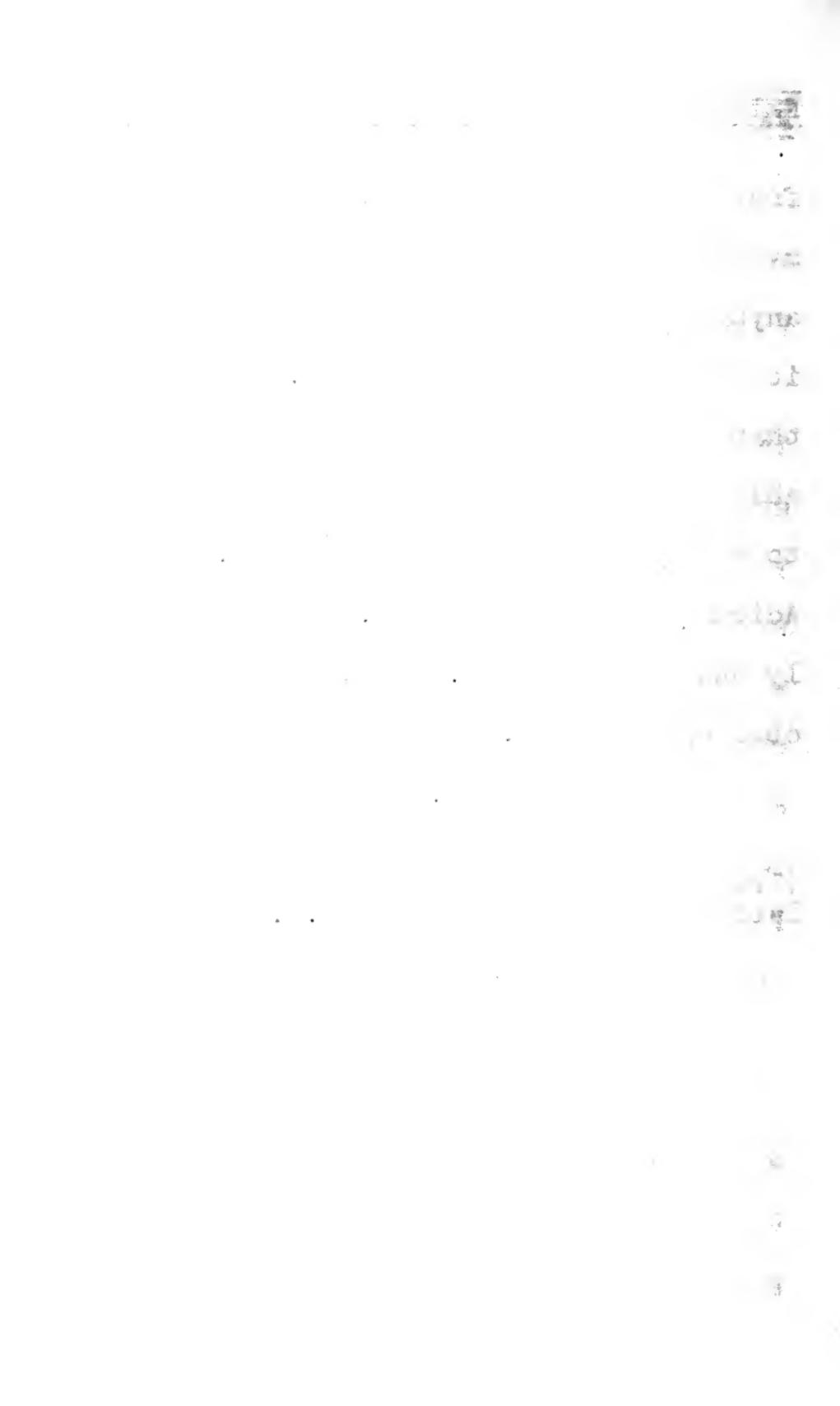
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freres without exception. I commend myself to your prayers. If I am doing anything worthwhile here, I attribute it only to your good prayers. God grant that I may persevere and that I may be able to do still more, even if I have to sacrifice my life, I am happy.  
Adieu very dear Superior! Your sincerely and respectfully. Your humble and obedient servant.

P. Molony  
Archdeacon.

(Transcribed from the English translation prepared by Father L.K. Shook)



Toronto,  
June 4, 1852.

Dear and Venerated Superior:

Your excel-

lent letter just arrived this morning and without losing a moment I am sending you a reply which will, I hope, smooth all the ways and reassure you entirely about the project with which God is inspiring us. As you see, Monseigneur settles difficulties quickly. He wants to have our dear confreres at any price. The poor Bishop! You would have to know his heart to know the value he attaches to good priests, to devoted men. He sees so many here, Mon Dieu! who offer themselves and to whom he has to refuse a Mission in spite of his great need. So, he is groaning before

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God, praying day and night, and making all of us pray to, that God will send us good subjects. We have been praying hard to the Blessed Virgin during the month of May which we celebrated in Toronto as well as we could. I hope indeed that Our Lady has deigned to think of us, and to aid us powerfully. Well, there it is! I think all the obstacles havee been raised. Monseigneur promises to pay all the expenses of the voyage of priests and others who come for this work, no matter how many of them there are. The more the better! A house is to be made ready for us. I do not know where yet, but I think it will be begun without delay. They construct buildings very quickly here. Everything will be supplied. Our priests

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will have fifty Louis for food and maintenance. The others, not priests, will have sums in proportion, and more than sufficient. The Little Seminary, which we shall be beginning without delay, can hardly help being weak at the beginning and few in number. But it will be adequate to keep some confreres busy and to give them an occupation to their liking. The children here are charming, docile and pious. We can do with them what we wish. Right now, men are busy enlarging the Bishop's house and making it large enough to serve as a school for the children of good families who are at present going to Protestant colleges. The purpose of this school is to prepare children for the world. It will be conducted by the Brothers

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of the Christian Schools. It will be mainly to provide a good English education. We expect to be able to find in it some children who can be transferred to the Little Seminary which is going to be exclusively for children going on for the Church. It will be our chosen work and our particular duty to take charge of this precious institution. For my part, I am only living in hope of this, of the day when I shall find myself released from my thousand occupations and ready to shut myself up and give myself once more to the work of teaching, reading and praying. I will bless God and rest easy. Let our dear confreres get ready for the voyage and let them make good provision in virtues and in zeal, to come in the

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steps of the Apostles to help reclaim a land now long neglected, but promising an abundant harvest. Let them not fear for their health or for any weakness in temperament. The climate in Toronto is very healthy. Here can be found all the means of looking after oneself and all the advantages in matters of health that are to be found in France. To put it in a word, the country is most agreeable, and abounds in resources of all kinds. Let them bring everything they can, not too many books but well-chosen ones. I should like them to bring class-books, one or two copies of each author for all classes, if only to have them to consult or to use as models. Let them bring song-books, hymn-books, both French and

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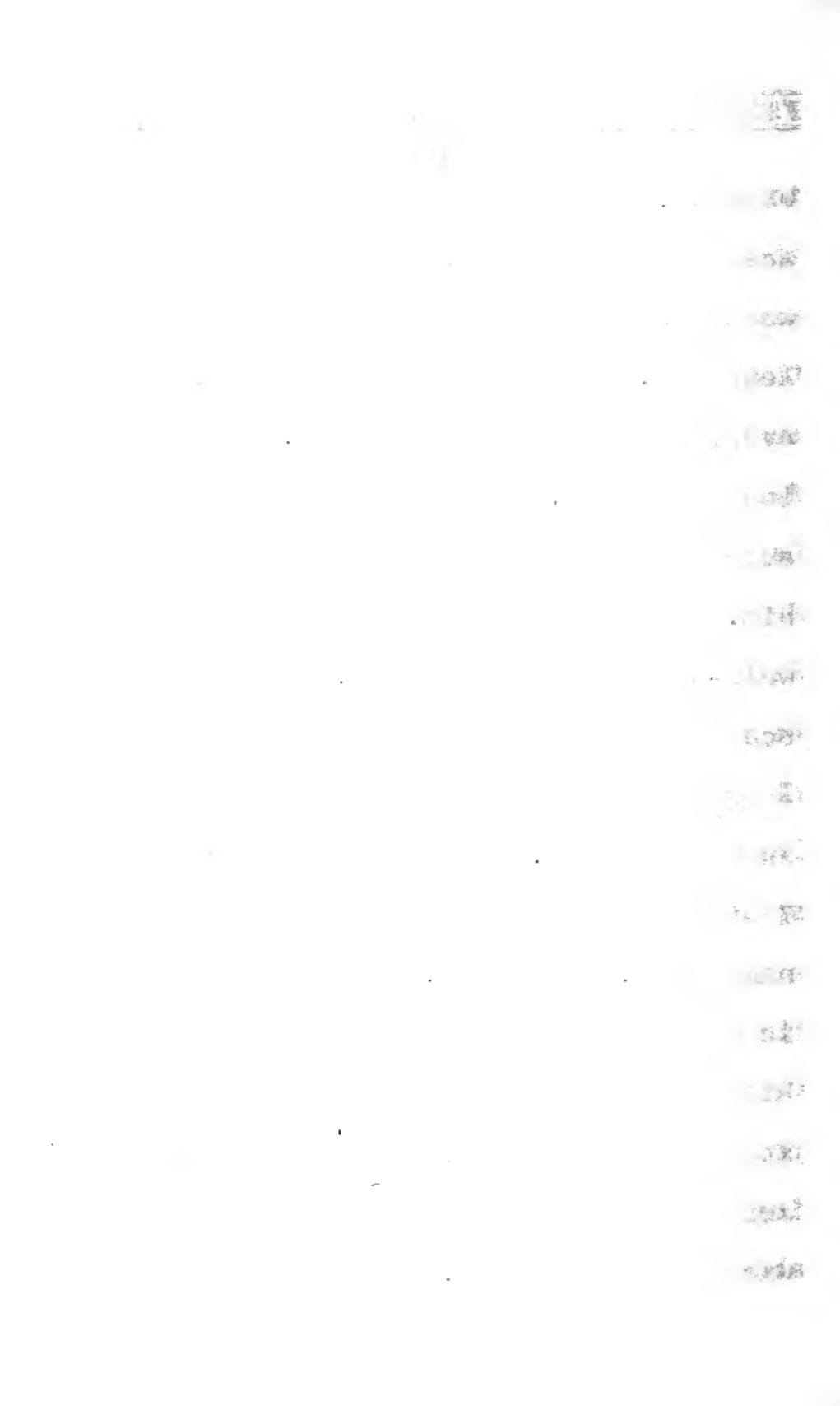
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English, some pretty pieces of music, the hymns of Lambillot and others of the same kind. In this country, chant and Church music does a lot of good. This may suggest to you that you should choose among our confreres, one or more who know chant very well. This would be a great resource and a quasi-necessary one. As to the choice of confreres, I feel I should be entirely silent. I love all my confreres, all those whom you will send will be equally dear to me. I will love them like brothers, and I know in advance that I will always live in harmony and friendship with them. But we must have men or young men of good will, determined to work, who know how to live and how to conform to customs and manners different from what they are

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used to, who do not expect to find palaces and amusements, but who are very modest and full of charity rather than learning. The most important man, however, will be a good econome. This is indispensable. Perhaps, the entire success of the house will depend upon him. As for myself, my reputation is well-known from away back. I know scarcely nothing along these lines. But I promise to be one of the most obedient in this regard. In spite of my reserve, I still cannot avoid mentioning the name of M. Desmartin. Tell him that it is my conviction that God is calling him to be one of the first on the expedition. It is yours, dear Superior, to arrange everything according to your wisdom and prudence. It will be my duty



to submit to whatever you decide. Let them not forget to bring the Rules of the Community. We can observe them to the letter here and we cannot hope for success save by observing them faithfully and literally. Just let us once be put together, just let us keep this Rule, and I have no hesitation in predicting our success. But without this we will labour in vain. Hence, the necessity of sending someone duly and legitimately named Superior of the Community. Let all then regard him as such, and work together under him as though he stood in the place of Jesus Christ. There, say I, is the capital point, and I beg your pardon for insisting upon it. I know what I am talking about. Here in America, more than else-

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where, we are living and breathing independence. Priests as well as others are going astray, are damning themselves by following this cursed and wretched liberty. For us, the example and the lives of the saints must be our rule. The wisdom of the world is so insignificant compared with these illustrious models. Let the new confreres bring along, if they can, linens, flannel, church ornaments, vases, flowers, images, medals, rosaries, little books of devotion, not too many in French. They will be able to find many things in New York on their arrival. They should have trunks with hinges which can be locked and unlocked for Customs. Then, since they are several, they will be able to bring many things without paying for them. They will have the first places

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in the steamship. In twelve or thirteen days, they will make the voyage to New York, where I shall be on hand to meet them. But let them be ready to set out about the middle or at least the end of August. That is the best time. They are sure of having a delightful voyage. M. Tracol would be pleased, I am sure, to send some little ornament of various colours for all occasions. This would be very useful. Finally, everything, even old things that are leftovers are good here. A little Ciborium, an Ostensorium, even an old and cheap one. All these things are expensive in this country. No framed pictures but engravings or paintings, as many as you like. You must not forget that here we use the Roman Missal, Ritual and Breviary. Con-

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sequently they will have to be provided with them. A Roman Missal will be necessary too, but of small size. Soutanes as in France for summer and winter, round hats, they are worn here as with you. But on the journey they can be dressed like laymen, particularly when crossing to the United States. It is customary here not to appear in soutane in public. Even the Jesuit Fathers conform to this custom, all religious who travel in America. We, too, must follow the custom of the land. If Mr. Flannery is to come, let him not forget his violin and his music books. He will need them here. You can't do too much of this kind of thing. A musician or singer here is a very important man. Coming to Church here the first question asked

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is where is the best playing or singing to be found. Our Church music attracts many Protestants. If we had Boys' Choirs as you have in France they would come ten miles to hear them. There is a gentleman from Toronto by the name of Lynn, a business man who has left Toronto for France recently on business. He is an excellent man, an English convert and he is carrying letters to you. He is to go to Lyons towards the end of this month, and perhaps will pass through Annonay. He is to pay M. Polly 200 francs for the board of my nephews at Vernoux, and 100 francs to M. O'Toole, which I owe him. He is to leave for Toronto towards the middle of July. I am afraid that this will be too soon for our confreres' trip, otherwise, it

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would be a most opportune occasion. In any case, he can give you many details and prepare the way for you in Paris and elsewhere. You can count on him, he is a trustworthy man. In your choice of confreres, it is essential to send only those who know a little English or who at least are disposed to learn it and do not find it distasteful. This is really indispensable. Only English is spoken in this country and particularly in a school where without it one is able to do nothing. But all the same, even if one knows very little English at the beginning, it does not matter, provided one wishes to take the trouble to learn it. It will not take long to master it so that no one need be discouraged about it. I will take care of

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this side of things. I have to close for the time being. I cannot hide from you my pleasure and my happiness in the expectation of seeing the realisation of what I have so ardently longed for, the arrival of some confreres. I could not live here alone. Were they not coming, I should return quickly to France. Now, I can breathe easy, I am happy. Your prayers and mine have been answered. Let us pray always that God will use us for his own greater glory and that He will grant us the grace to work efficaciously. My greetings to all the dear confreres without any exception. I embrace you all affectionately. I am annoyed not to be able to reply more promptly to the kind letter of M. Tracol. If he comes here as Superior, how happy

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I will be and I will praise God for it but fiat voluntas. I close asking your paternal and holy prayers. As I have had the honour of mentioning to you on another occasion, I should emphasize making a good beginning. That is why I would be very anxious to see someone at the head, capable of inspiring confidence and being a credit to us, even if you have to withdraw him after some time. Next, it is essential to get things started, to found the institution on a respectable basis. This too is important. It is the head who makes or unmakes a community. If from the beginning we are not in a position to inspire full and complete confidence, of imposing it even by a bold exterior, we shall lose a great deal. Let us have

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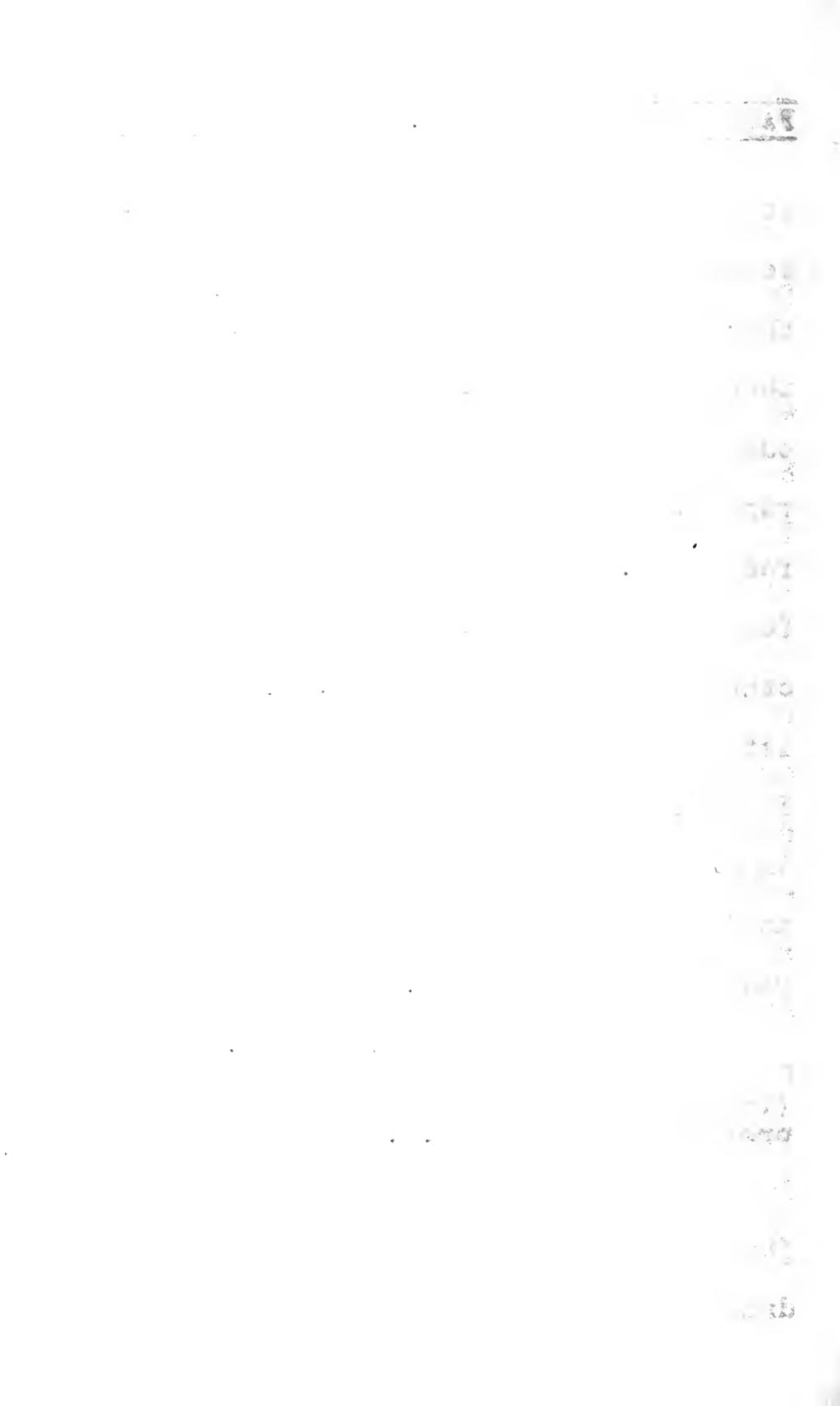
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at least one man and all will go well. We must lay the foundations very solidly, then we can answer for our word. Pardon these observations. In this country, education and civilisation are far advanced. We have formidable adversaries facing us. You will write me again before the departure. If you want any other details, let me know. Above all, let me know the day of departure from France, and the boat, so that I will be in New York to meet them and bring them to Toronto. The best of everything to you in Jesus and Mary.

P. Molony.

(Transcribed from the translation prepared by Father L.K. Shook)



Toronto,  
July 23, 1852.

Dear and Venerable Superior:

As you may well imagine, I am overcome with joy and happiness since receiving the news sent in your last letter. Monseigneur understands, as I do myself, that you are acting for the best, and that so far as we are concerned you are doing things as you should. For my part, I did not dare hope for such happiness. I hardly expected that you would be able to sacrifice Father Soulerin. But since you are giving us your very best, it is a proof that you wish us as a friend, and consequently, that we must act accordingly and be worthy of it. Monseigneur has just now gone to the country. He is drawing up the plan for a new Church and



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A Little Seminary on a piece of ground which belongs to him. The resolution has been made, the price is suitable and the deal is in the hands of an agent. The property is situated on the edge of the city in a splendid locale on the shore of the lake, entirely removed from the noise and distractions of the city and, what pleases me more, far enough away from the Cathedral that we will not be obliged to concern ourselves in this difficult aspect of the mission. This is something on which I have insisted strongly to His Excellency and I think I have succeeded. So, we will have a church of our own with part of the congregation of the west end and far out into the country. We will be bound to look after this portion of the mission

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much like other priests, but I see no inconvenience in this, since we will be several priests all told. It will be to our advantage to have to mingle with the people and to learn their language and customs. For the first year, we shall not have a great deal to do so far as teaching is concerned. Building is going to begin right now. We are now canvassing to raise subscriptions. The people are urging us on and surpassing our hopes in gifts of money and are already encouraging us greatly. The Seminary, I fear, will not be finished as quickly, but work on it will go on at almost the same time. While waiting, we shall have a house to go into, rented by Monseigneur and completely furnished. We shall establish ourselves into com-

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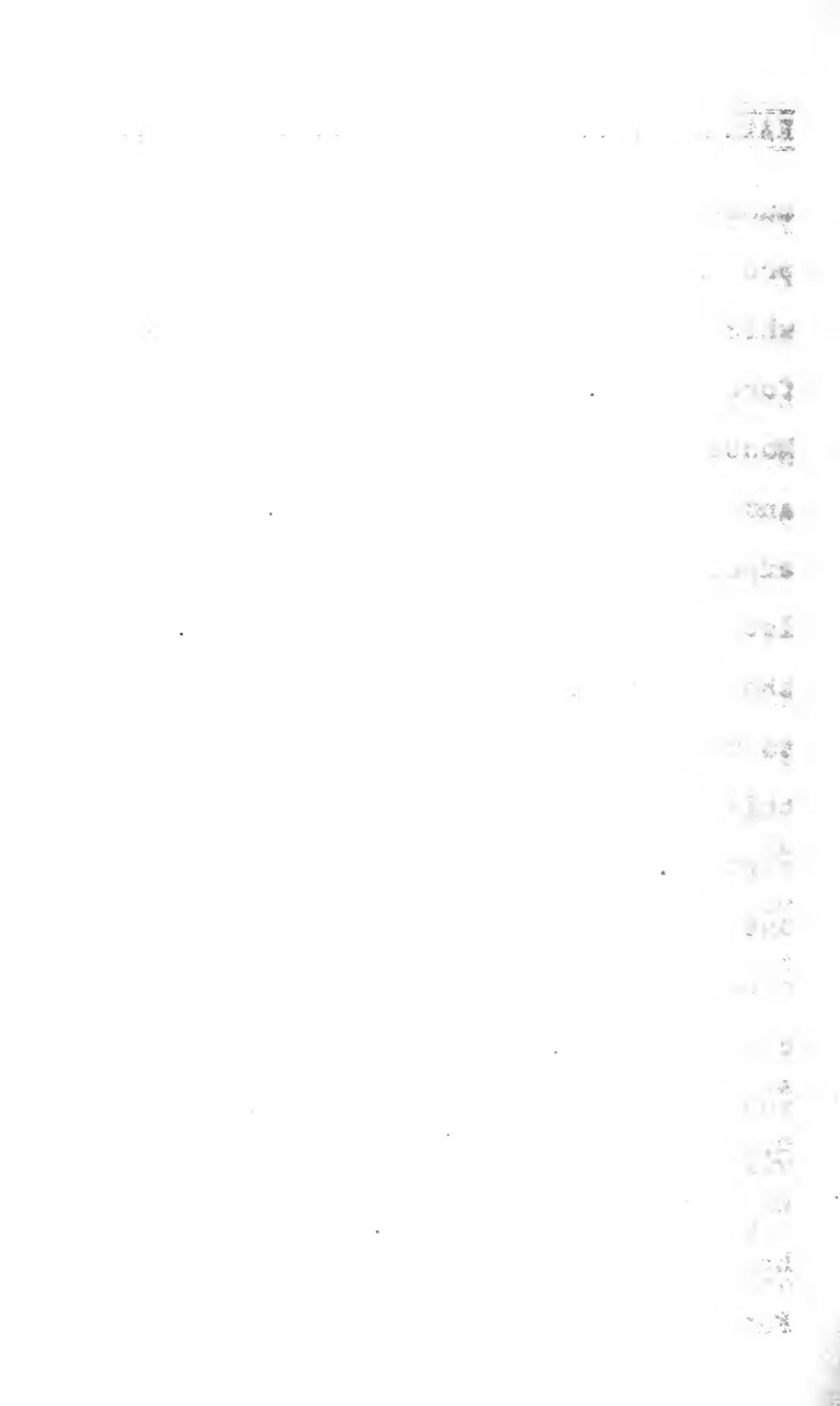
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munity at once and we can begin our preparations for the Little Seminary which will hardly be in operation before Easter. Moreover, we can help Monseigneur to direct the construction and arrangements of the house. I am expecting from day to day to receive a letter telling me of the departure. In the meantime, I have some observations to make which may be useful, provided this letter reaches you before the departure. If you can, try to procure one of our French domestics, in the capacity of brother, two even, if you can find them. But they should be young men, good boys and pious. This will be a great help here where domestics are so jaunty and proud. Bring out someone like Jean or Pierre, or someone else



FATHER PATRICK MOLONY, JULY 1852 130

you know. Passage will be paid just as for the others, even if you get two. I have spoken to Monseigneur about it and he told me that he would be delighted and that all expenses would be paid. In this way, we will really be like a Religious Community and we shall find other young people here to act in the capacity of brothers and we will get along entirely without servants, (an ugly race here).

As for the class-books which you are using, there is no point in bringing them, even though I told you in my last letter. It is good to have some of them, at least a few particularly grammars and dictionaries, but the others are quite useless. Everything has to be changed here. But I am leaving this task to Father Soulerin. The model for our

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Little Seminary will be that of the Sulpicians in Baltimore, a wonderfully successful house. I am in contact with the directors and can get information from them about this and, if possible, I shall go and visit them. Our Seminary will be exclusively ecclesiastical. We will admit only boys intending to be priests, which will facilitate our work very much. We shall try to do things modestly, there will be a change later on, I think. Toronto is going ahead by leaps and bounds. Its Catholic population is increasing rapidly which will mean later on that we shall not be able to limit ourselves to a Little Seminary. It is useless for our confreres to load themselves down with too many French books, let them bring only those that

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are indispensable. They must be prepared to sacrifice completely their own beautiful language when they arrive in America and even during the crossing, I think they will begin to speak and study English, always English. In six months they must be able to speak this language. At New York they will find books at a low enough cost. They can bring strong shoes for the winter, some slippers and even a pair of handy wooden shoes. People here do not wear these.

Another very useful thing would be an iron or mould to make hosts, just the mould though, without the handle. It can be adjusted here. Useful too, are little pious objects, rosaries, medals, pictures, etc. Even by way of business, this would be a good piece of speculation.

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Above all, do not forget song-books, hymn-books, etc., and an ophicleid, if they have one. I leave the rest. I have so many things to recommend, but I am sure they will think of them themselves. I am expecting you to tell me exactly the date of the departure from Le Havre, and the time of the crossing is expected to take. I am counting on going to meet them in New York. If I leave here in the morning, I will arrive in New York the next day towards noon, thirty-six hours by railway and boat all the way. Right now it is very hot, almost 100 degrees, but all the same there is always a pleasant breeze from the lake, which makes the weather quite endurable. You cannot imagine a finer climate. There are not many sick people,

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no epidemics. I shall await impatiently your next letter. I am delighted at the confreres you are sending us. Let them be well-fortified with courage, zeal and devotion. They will easily become accustomed to things here. However, they must be reconciled to sacrifice, otherwise they will be deceived. But I have no fears. God will give them grace to overcome difficulties and I foresee much good in the future. For my part, I am ready for everything. My affectionate greetings to all the dear confreres. It is unnecessary to ask the help of their prayers. I think they will not forget to render us this service. It is most necessary and most useful. I conclude recommending myself to your prayers and Holy Sacrifices,

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FATHER PATRICK MOLONY, JULY 1852 135

and I am always your most humble servant.

P. Molony.

Please tell Father De Montgolfier that I received his letter and that I have written to my brother about the children. I will send him a little more money soon. My borther will send some too. Before long, perhaps, we can have them come out here. My compliments and greetings to MM. Tracol, Desglesne, Paget, Clappe, Chavanon, Raynaud, etc. The best of everything to you.

P. Molony.

(Transcribed from the translation prepared by Father L.K. Shook)

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Undated letter.

Our Superior wants me to submit to you some ideas on our subject of the community here. This would seem fairly clear to me:

From the beginning, we ought to have had a house of our own, an existence as a Community. Monseigneur had promised me this formally, and it was only under this arrangement that I took steps to commit us to accept. Well, since the arrival of Father Soulerin, I have had to refrain from interfering in any arrangement. I have allowed him to act and here we are still at the Palace getting along as best we can. I have nothing to say about all this, I have accepted it as a duty, but I know what

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it has cost me. I am on the point of being (to be outspoken) disgusted and if I thought that we should have to remain another year as we are now, I should beg you instantly to recall me to France. It seems that everybody is of this opinion, that we need a house or establishment apart. As I see it, it is the only means of conserving ourselves as a community in this country. To build a house now at our own cost in this country is no little affair. Therefore, I believe that the thing is possible with good guarantees, well and duly signed. If we let ourselves pay too much attention to fair words and promises, we shall be sorry for it. The Bishop may have good intentions and I sincerely believe that he is well dis-

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posed towards the Community, but he can change. The history of each day in Toronto is good proof of it. Let us not make a move before being sure what we are doing. Although I am anxious to see a house established, yet I do not mean that we should take hasty steps. It is up to you to judge the conditions proposed by the Bishop. I think that Father Soulerin will let you know them. I think we ought not to rely on collections in the diocese nor on money granted by the priests, or coming from the government. Everything can change or fail. The board paid by the Bishop for students going on for the Church may be reduced to little or nothing. The number can indeed diminish and the Bishop can very well put them elsewhere and



have them trained in his own Palace, so we cannot count too much on these things. In spite of this, I firmly believe there is a well-founded hope of having a college in Toronto, within the space of some years. There is not such a Catholic establishment in all of Upper Canada, while in Lower Canada they are to be found everywhere and have succeeded in maintaining themselves. It would, therefore, be rather strange if in some years, with the rapid growth of this country, there should not be a large enough number of students for a college such as ours. I believe that the possibilities are excellent, it will indeed be necessary to have patience, to make some sacrifices, to work seriously and as much as possible to render the system

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of education as complete and perfect as possible in relation to the demands of the country. Finally, we shall have to pay a little out of our own pocket, as all are obliged to do, who wish to succeed in any enterprise, to act together, to be prudent, and not to exceed our actual means, not to get into debt and then I think we shall be able to succeed. Having a Church to support us and being able to dispose of its revenues is already a good resource, which means will go on increasing every day. But I should like it to be clearly stated and put into a contract that these revenues are at our disposition, except of course, that the Bishop may want to be informed of the use we make of them, and that when the debt con-

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tracted for the construction of the Church should be paid, then the Bishop should impose the same conditions on us as on other churches, that is 10% or 20% of the revenues, whatever is the case. Another thing seems clear to me; the Bishop does not seem very worried about the erection of a college for higher studies, independent of the ecclesiastical state. He is very opposed to the system in Lower Canada of giving a high education to the middle classes. He is thinking only of the actual need and above all of the training of priests. Beyond that, do no expect any sacrifice on his part. He will allow us to build a college at our own expense. But he will take good care not to supply us with the means. He regards this as an

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hors d'oeuvre. Hence, the question is, do we want to have a college in America or not? If we wish to limit ourselves to training some children for the Church then, it is quite useless to go to all the bother. We should be quite satisfied with a little, vegetate as we have done up to the present, with a more or less well-founded hope of success. But if we wish to establish the Community on a more solid basis and in conformity with its constitution, then we have to decide to meet the expense of it. We have to count on the future and in the meantime to act with reserve, only incurring expenses that are absolutely necessary and indispensable, build moderately according to our needs and in proportion as gifts received are

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capable of inspiring hope. Here is another idea. We can count on collections at the moment we begin to build If the Bishop authorizes it as I believe he will, we are sure to receive in the Diocese a rather considerable sum to help us. Our project would be quite popular.

These are some of the ideas I thought I should submit to you. You will judge of them as you think best. There is good work to be done, and as Providence has guided us up to now, I hope It will use us to accomplish a lasting good. The best of everything to you in the Sacred Hearts of Jesus and Mary.

P. Molony.

(Transcribed from the translation prepared by Father L.K. Shock)

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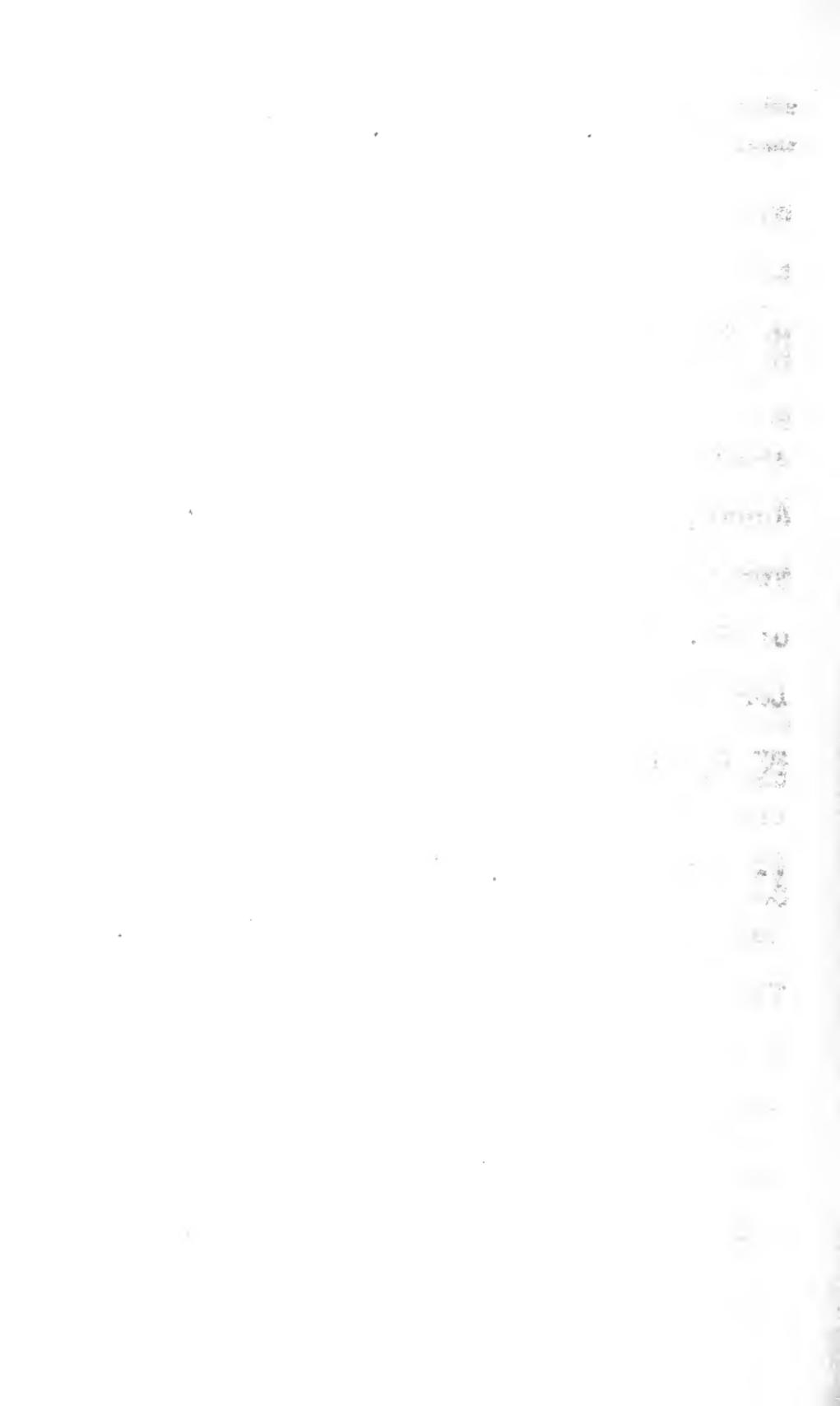
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JOHN G. BOWES, OCT. 23, 1854 144

Quebec,  
October 23rd, 1854.

My Lord:

Your Lordship will have already seen by the Bills and Proceedings of the House, which I had the honor to forward you that the Bill for the incorporation of St. Michael's College which Your Lordship was good enough to entrust to my care, has been read a second time and referred to the Standing Committee on Private Bills. I attended the meeting of the Committee this morning. The only alteration made in the Bill by the Committee was that the annual proceeds from Real Estate be limited to one thousand pounds, instead of two, the original amount named in the Bill. I urged strong reasons against this change



but was overruled by the majority of  
the Committee.

Mr. Brown opposed the Bill in the  
House but without effect.

I have the honor to be Your Lordship's  
most obd. st.

J.G. Bowes

His Lordship  
the Bishop of Toronto.

(Transcribed from the original in the  
General Archives)

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To his Excellency the Governor General.

The Petition of the Corporation of St.  
Michael's College, Toronto, humbly  
showeth:

That St. Michael's College, established  
in a great distress and supported to  
this day by private means, has received  
from the Government an aid of only  
**£350** in three years;

That the population of the Diocese of  
Toronto, being twice as much as the mean  
population of the two other Dioceses of  
Upper Canada, require new buildings  
estimated **£5000**, not including the sum  
already employed in purchasing a suitable  
ground;

That the number of pupils is increasing

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in the said College and that there are already more boarders than in several other Colleges liberally supported for many years in this Province;

That the studies in St. Michael's College both classical and commercial, though already in a satisfactory state, would receive a new impulse if the College buildings were on a more extensive scale and better provided with other necessary conveniences;

Therefore your Petitioners dare to hope that Your Excellency will be kind enough to allow for this year a liberal aid to the said St. Michael's College from the funds of the University of Toronto.

And your Petitioners, as in duty bound, will always pray...

(Transcribed from the draft in the General Archives)

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Secretary's Office  
Quebec, 20th Aug. 1855.

My Lord:

I have the honor to acknowledge the receipt of Your Lordship's letter of the 14th instant advertizing to the letter from this Department to the Secretary of St. Michael's College, Toronto, of the 23rd June last. His Excellency the Governor General directs me to state that he regrets that there should have been any misunderstanding as to the grant to that Institution this year.

It seems not out of place to observe that the grant to that College for this year of £350 is made from the consolidated fund and forms no part of the surplus of the University Income Fund.

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No appropriation of that Fund has yet been made by the Legislature under the authority of the 16th Vic. chap. 89,  
Sec. 54.

A reference to the Act will show you that the Governor General in Council has no power of disposing of any part of that Fund.

I have the honor to be My Lord, Your most obd. and humble servant.

Geo. Et. Cartier  
Secretary.

(Transcribed from the original in the General Archives)

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Memorandum of Affiliation of St. Michael's College with the University of Toronto.

To

The members of the Committee appointed by the Senate of the University of Toronto to confer with us as representatives of St. Michael's College upon the question of Affiliation.

Gentlemen:

In laying before your Committee the terms of the proposed Affiliation of St. Michael's College with the University of Toronto we submit the following introductory sketch of the history and work of St. Michael's College.

I. — History of St. Michael's College

In the year 1852 five members of a small

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religious community left the south of France, to continue in the new world the work of education which they had been carrying on with success in the old. Three of them could not speak English at all, the other two were Irishmen educated in France. They had no money; no guarantee of success. Their prospects were not very bright, but they were full of hope and confidence. They set to work with a good heart and in a small brick house on Queen Street opposite the present Metropolitan Church the germs of St. Michael's College was formed. In the following March they removed to a wing of the bishop's residence on Church Street; and occupied that portion of the building now known as St. Vincent's

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Chapel. Here they remained until August 1856 when they went to their present premises on Clover Hill. The half of the ground occupied by the College was the gift of the late Hon. Mr. John Elmsley, the rest being purchased by the College authorities. Since that time the building has assumed its present dimensions and the Chapel attached has been enlarged and otherwise improved; so that instead of a small rented house without grounds, we have buildings and land to the assessed value of \$150,000; and instead of two actual teachers we have a staff of fifteen. The College is not altogether out of debt, but it is a mere matter of two or three years to pay off the remainder. As soon as this is done it is intended to raise the main building another storey. To

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do this our principal revenue and for the past ten years our only revenue has been from our pupils. For a time the government gave us a yearly grant of \$2000; but it was withdrawn from us at the same time as it was taken from the other colleges of a similar standing.

## II. — Courses, etc.

Pupils entering the College are required to know the elements of English. The course consists of two years in English followed by five years of Latin, and one of Logic, Metaphysics, and Moral Science. A perusal of the subjects for examinations for a gold medal for general proficiency, given by R. Elmsley, Esq., Toronto, will afford some idea of the work done in the higher parts of this course:

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CLASSICS — Horace, Book I to Ode 17; Book III to Ode 17; Ars Poetica. Virgil, Eclogues I, IV, VI, VII, IX. Cicero, III In Catilinam; Pro Archia. Tacitus, Vita Agricola. Livy, Book I, Chapter I to XX. Homer, Iliad, Book IV. Demosthenes, Olynthiacus, I, II, III. Xenophon, Anabasis, Book V, Chaps. I to V. Translation in Latin at sight. Latin Prose.

MENTAL PHILOSOPHY — Logic, Metaphysics, and Natural Theology.

NATURAL PHILOSOPHY — Mechanics, Hydrostatics, Pneumatics, Optics, and Heat or Electricity.

CHEMISTRY — Barff's Chemistry, Part I.

HISTORY — Outlines of Roman and English.

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MATHEMATICS — Arithmetic; Algebra, Colenso, Part I; Geometry, Books I, II, III, IV, VI, and def. of V.

An average of 66.6% is required to obtain this medal. From this it will be seen that the work on Classics is equivalent to at least the first year's work in the University. The English comprises instruction in Composition, Rhetoric (Bain) and Prosody, and a critical analysis of one of Shakespeare's plays, and one of the classics of the language. A classical medal is given for the work done in the fifth year of Latin. A mathematical medal is given the work for it corresponds to the matter for Junior Matriculation. This standard was taken as the starting point and we are already prepared to advance farther. The student

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who took it last year has yet two years before his course in the house is complete; so that he with his class ought to be doing first year work; they preferred reviewing in order to prepare for the University. This will give some idea of the work done in the College, rather than an idea of the work we are prepared to do as an Affiliated College.

It will be seen from this that to a great extent we are doing work equivalent to the first year's work in Arts, as well as the Logic of the second year, and Metaphysics and Moral Science of the second and third years. One year in Mental Philosophy not being sufficient we take the present opportunity of lengthening that course for all students to two years. The fifth year in Latin

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we shall make equivalent to the first year in Arts. Thus the whole college course will extend to the end of the third year. And we shall be obliged to add only the extra work in Metaphysics and History.

The following is the staff of the College at present:

Very Rev. C. Vincent, Superior and Professor of French; Rev. L. Brennan, Director of Studies and Prof. of History; Rev. F.R. Frachon, Mental Philosophy; Rev. R. McBrady, Greek and Latin; Mr. W.D. Heenan, Greek and Latin; Rev. P. Chalandard, Latin and French; Rev. W. Brennan, English and Mathematics; Rev. J.R. Teefy, Mathematics, Metaphysics, Natural Philosophy; Rev. J. Guinane, Commerical Department; Mr. DuMouchel,

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English and French; Rev. J. Miller, German; Mr. F. MacEvay, Elementary English; Rev. E. Murray, Music; Rev. M. Mulcahy, Prefect of Study; Rev. L. Cherrier, Prefect of Study; Mr. P. Buckley, Prefect of Recreation. This staff is able to undertake a great deal more work than at present.

III. Such is the history, such the character of St. Michael's College. The training is not such as to attract public attention, since an education is given without special preparation for any particular examination. A good foundation is laid, upon which the student may afterwards build for himself. All this is done in a quiet, unobtrusive way. Students come to us, receive what we can give, and go from us, but ever

BRITISH

GERMAN

ITALIAN

SPANISH

PORTUGUESE

AFRICAN

CHINESE

ARABIC

INDO-ENGLISH

turn back with sincere affection to the Alma Mater where they were trained in heart and in soul, as well as in intellect. We feel that the work so far has been efficient, and that the seed of twenty-nine years has grown and produced fruit of which we have every reason to feel proud. We wish to take a further step in advance and render our work more efficient. Feeling, therefore, fully prepared to carry on the work required by an Affiliated College, we seek Affiliation.

(Transcribed from the original in the General Archives)

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University of Toronto  
Registrar's Office,  
March 25th, 1881.

The Reverend Father Vincent  
Superior of St. Michael's College

Sir

I have the onor to inform you that the Chancellor, Vice-Chancellor, and members of the Senate of the University of Toronto, with the approval of Lieutenant Governor in Council, have prescribed that St. Michael's College be affiliated with the University of Toronto.

I beg to request that you will notify me of the name of the gentleman appointed by your College as its representative on the Senate of the University.

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ST. MICHAEL'S COLLEGE, MARCH 1881 161

I have the honor to be, Sir,

Your obedient servant

Alfred Ba

Registrar.

(Transcribed from the original in the  
General Archives)



St. Michael's College,  
Toronto,  
February 6, 1882.

To The Hon.,

The Minister of Education of Ontario,

Sir,

In compliance with the request contained in your note of the 30th day of January, we beg leave to submit the following report of the history and work of St. Michael's College.

I. — History (The first part of the history was taken verbatim from the brief prepared with the petition for affiliation with the University of Toronto, reproduced on pages 150-153. The following paragraph was added)

The parent house of our Community in

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France advanced us \$16,000 which is a gift rather than a loan, as it was intended to serve as capital in starting our work. The studies advancing steadily with the educational progress of the country, it was deemed advantageous for those studying for the liberal professions to have the College affiliated with the Provincial University of Toronto. On March 25, 1881, this affiliation was effected upon a basis similar to that of the affiliation of many of the Catholic Colleges of England and Ireland with the London University. Throughout the course all the lectures in Mental and Moral Science, Civil Polity and History are given in St. Michael's College.

II. — Course, etc. Pupils entering the

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College are required to know the elements of English.

The course consists of two years of English, followed by five years in Classics, and two in Logic, Metaphysics and Moral Science.

The following is a summary of the work prescribed for examinations for a gold medal, the gift of R. Elmsley, Esq., Toronto, and will afford some idea of the work done in the higher parts of the course:

CLASSICS — Horace, Book I to Ode 17; Book III to Ode 17; Ars Poetica. Virgil, Eclogues, I, IV, VI, VII, IX. Cicero, III In Catilinam; Pro Archia. Tacitus, Vita Agricola. Livy, Book I, Chaps. I to XX. Homer, Iliad, Book IV. Demos-

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MENTAL PHILOSOPHY — Logic, Metaphysics and Natural Theology.

NATURAL PHILOSOPHY — Mechanics, Hydrostatics, Pneumatics, Optics, and Heat or Electricity.

CHEMISTRY — Barff's Chemistry, Part I.

MATHEMATICS — Arithmetic; Algebra, Colenso, Part I; Geometry, Books I, II, III, IV, VI, and Def. of V.

HISTORY — Outlines of Romand English History.

An average of 66.6% is required to obtain this medal.

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By comparing this work with the curriculum of the University of Toronto it will be seen that the work in Classics is equivalent to at least the first year's work in the University.

The English comprises instruction in Composition, Rhetoric (Bain), and Prosody and a critical analysis of one of Shakespeare's Plays and one of the other classical poems of the language.

A classical medal is given for the work done in the fifth year in Latin.

A mathematical medal is also given for Algebra to end of Exponential Theorem, Geometry Books I, II, III, IV and VI, and Trigonometry to end of the Solution of Plane Triangles.

This will afford some idea of the work

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done in Classics, Mathematics and English. French and German are also taught as prescribed for candidates for Junior Matriculation at the University of Toronto.

The course in Mental and Moral Science consists of two years which concludes the ordinary student's college career.

The History and Metaphysics required for undergraduates in Toronto University throughout the whole course are taught since our affiliation with the University of Toronto.

The following is the staff of the College at present: (No change from that given on pages 157-158)

III. — Students, etc.

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Number of students in English course, 49

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Moral Science, 9

Total number of students ..... 147

Number of boarders ..... 117

Number of day scholars ..... 30

Number from Province of Ontario 81

Number from Province of Quebec 6

Number from United States 60

Of those who have taken the classical  
course and completed it in the college  
about 80% advanced to the priesthood.

The scholastic year consists of ten  
months, beginning in the early part of  
September and terminating in the latter  
part of June.

The charges for boarders are \$15 per



month. The charges for day pupils are \$2.50 per month. These charges include all expenses except music and drawing.

All of which is respectfully submitted.

I have the honor to be, Sir,

Your obedient servant

(Transcribed from the original in the  
General Archives)

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This agreement made in duplicate this Eleventh day of January, A.D. 1893, between ST. MICHAEL'S COLLEGE, of the first part, and REVEREND JOHN READ TEEFY and REVEREND JAMES JOSEPH GUINANE of the City of Toronto, Clergymen, of the Second Part.

W H E R E A S the sum of Four Thousand Dollars (4000.00) has been placed in the hands of said Reverend John Read Teefy and Reverend James Joseph Guinane by Geo. W. Kiely for the purpose of investing in such manner and on such terms as they may from time to time think proper, the income whereof to be applied towards the education of young men to be from time to time selected and named by the said Reverend John Read Teefy and said Reverend James Joseph

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Guinane or the survivor of them and after death of the survivor by the person who shall for the time being hold the position of Superior of St. Michael's College.

And Whereas the Parties of the Second Part have agreed with Reverend Victorin Marijon, Provincial of St. Basil's Community in America and with the Parties of the First Part to deposit the said sum with the Treasurer of St. Michael's College on the understanding and agreement that so long as the said sum shall so remain in the possession of the Treasurer for the time being of St. Michael's College, or of St. Michael's College, the said Parties of the First Part shall and will gratuitously educate in St. Michael's College to the extent of One

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hundred and Fifty Dollars (\$150.00) per annum, such young man or young men as said Parties of the Second Part shall from time to time select and name.

Now this Agreement Witnesseth that in consideration of the premises and of said Four Thousand dollars (\$4000.00) now deposited by the Parties of the Second Part with the Treasurer of St. Michael's College, the Parties of the First Part hereby covenant and agree to and with the Parties of the Second Part and the Survivor of them and with the person who after death of the Survivor shall hold for the time being the position of Superior of St. Michael's College that the said St. Michael's College shall and will so long as the said sum of Four Thousand Dollars, (\$4000.00) shall remain on de-

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posit with and in the possession of St. Michael's College or the Treasurer for the time being of St. Michael's College and until the Parties of the First Part repay said sum to the Parties of the Second Part or the Survivor of them or to the Party or Parties entitled to the same after the death of the survivor under the trusts on which said moneys have been deposited with the parties of the Second Part, educate such young man or young men as the Parties of the Second Part of the survivor of them and after the death of the survivor the person for the time being holding the position of Superior of St. Michael's College shall select and appoint to the extent of One hundred and Fifty Dollars (\$150.00) per annum.

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In Witness Whereof the said Parties  
hereto of the First Part have caused  
their Corporate Seal to be affixed.

V. Marijon.

(Seal)

Signed, Sealed and Delivered

in the presence of

L.E. Cherrier

(Transcribed from the original in the  
General Archives)

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The Reverend, the Superior of St. Michael's College, Toronto, hereby acknowledges to have this day received from John Foy, representing the Estate of the late Lady Mary Teresa Smith of Toronto, the sum of Three Hundred dollars, under the terms of her will which will reads that the said Reverend Superior agrees and promises to have celebrated Six hundred Masses or thereabout for the benefit of her soul after her death to be said as soon as it may be convenient for them, the Basilians, after her death. The above condition is hereby accepted.

Toronto, March 6, 1896.

Superior of St. Michael's  
College, Toronto.  
V. Marijon, C.S.B.,  
Prov.

(Transcribed from the original in the General Archives)

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Assignment in Bibliography II, Taught  
at the Library School, University of  
Toronto.

A Bibliography of St. Michael's College,  
University of Toronto, including the  
associated St. Joseph's and Loretto  
Colleges, but not the Pontifical Insti-  
tute of Mediaeval Studies. By Irene  
Misslbeck, Section B.

Toronto, March 10, 1953.

#### P r e f a c e

Since the bibliography should not exceed  
forty titles, I did not include the  
publications of the Pontifical Institute  
of Mediaeval Studies, which is a gradu-  
ate school of research at St. Michael's  
St. Michael's College was founded inde-

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pendently in 1852 at the request of the Rt. Rev. Armand François Comte de Charbonnel, the second bishop of Toronto. From the beginning it was under the direction of the Basilian Fathers, a community of priests, whose particular work is in the field of higher education, and which was founded in France. St. Michael's became an affiliated college of the University of Toronto in 1881. In 1887 it entered into federation, when it was officially declared a College in the Faculty of Arts of the University of Toronto. In 1910 it began to function as an integrated part of the Faculty of Arts.

In 1912 the university courses of St. Michael's became available to women

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students who took their classes at Loretto College and St. Joseph's College, which are staffed by the Sisters of the Institute of the Blessed Virgin Mary in America and by the Sisters of St. Joseph respectively. Since September 1952 all teaching is done at St. Michael's College by the combined staff of the three colleges.

The centenary of St. Michael's was celebrated on September 27-29, 1952. The year long celebrations started with the Arts banquet in February 1952 with the Prime Minister of Canada speaking and concluded with the last of the Centenary Lectures by Father Levesque, Dean of the School of Social Sciences of Laval University, on January 15, 1953.

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This bibliography contains the publications about St. Michael's and those by its staff and students which concern the College. I thank Father R.J. Scollard, C.S.B., the Librarian of the St. Basil's Seminary and the St. Michael's College libraries, for his essential advice and assistance.

I. Manuscripts preserved from the early years of St. Michael's.

- 1) Book of posterity; select duties composed by the first class of grammar, St. Michael's College, 1854. Toronto, St. Michael's College (1854-1861) 296 p. illus.

"This is a continuation of the Book of Posterity commenced by the literature class of 1852-3." (p.7)  
Manuscript, St. Michael's College Library, SMC Collection.

- 2) Congregation of the Blessed Virgin Mary in the Lesser Seminary of Toronto. Rules. (Toronto, 1852-1878) 149 p.

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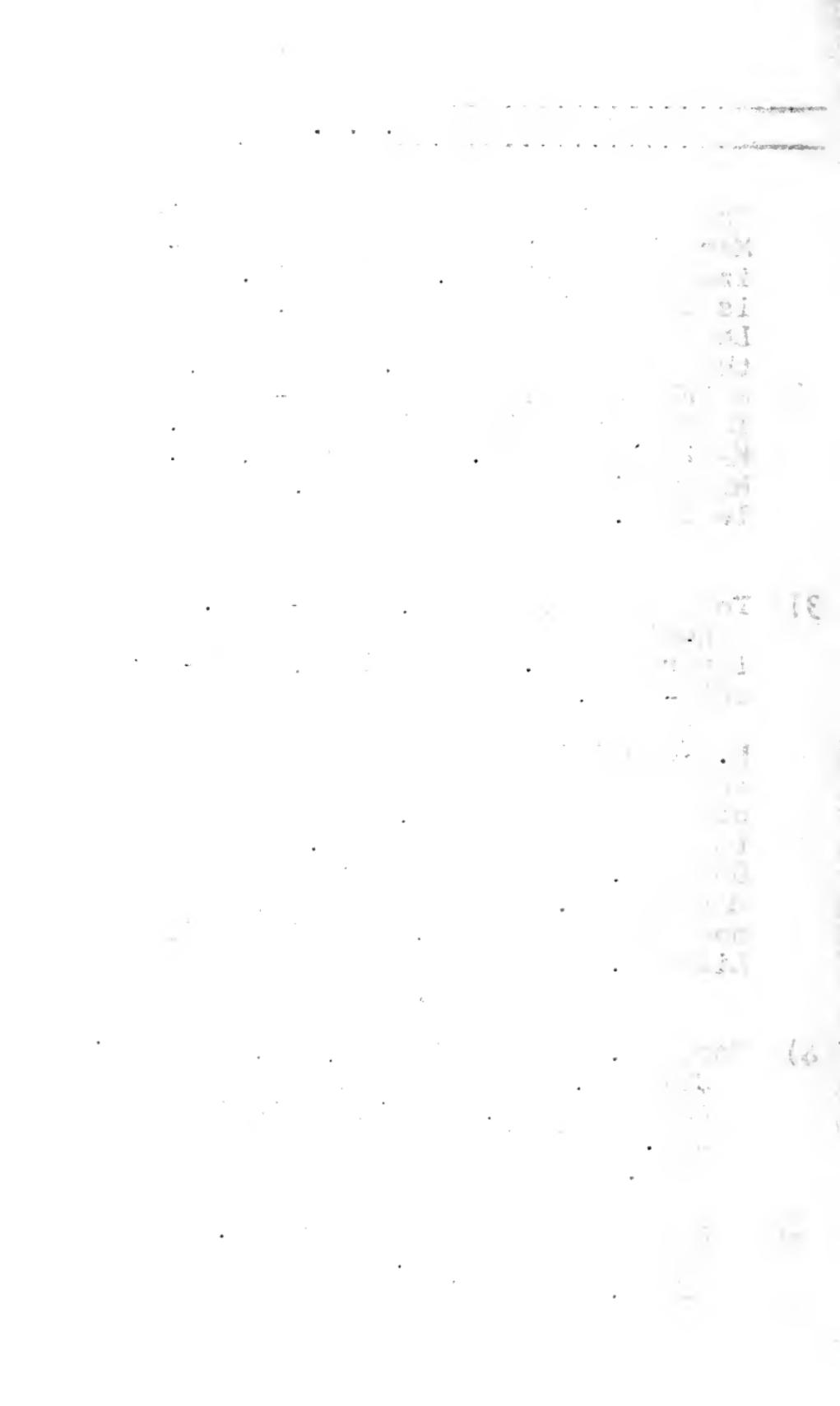
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The Sodality of the Blessed Virgin Mary is the oldest student organization within St. Michael's. This is their first minute book. The Lesser Seminary is a translation of the first name of St. Michael's, which from September 1852 - February 1853 was: Petit Séminaire de Ste. Marie à Toronto. Manuscript, St. Michael's College Library, SMC Collection.

- 3) Tourvieille, Pierre, 1780-1859.  
Registre pour les copies des lettres de M. Tourvieille, 1850-55; 1855-1860.
- M. Tourvieille was the Superior of the Basilians in France in the middle of the 19th century, when they came to Canada and founded St. Michael's College.  
Manuscript. Microfilm seen, but not examined at St. Basil's Seminary Library.
- 4) Toronto. University of, St. Michael's College. Journal des recettes et des dépenses. Petit Séminaire de Ste. Marie à Toronto (1852-1854) 63 p.
- See the note under entry 2). Uses Sterling currency. The first name of St. Michael's was in French,



because the staff was French. But the students were English speaking.  
Manuscript, St. Michael's College Library, SMC Collection.

- 5) Toronto. University of. St. Michael's College. Commencement, Pièces pour les distribution de prix du Collège St. Michel. Toronto, haut-Canada (1853, 1859-1860) 214 p.

Contains the texts of debates and plays performed and speeches delivered on the commencement days of those years.

Manuscript, St. Michael's College Library, SMC Collection.

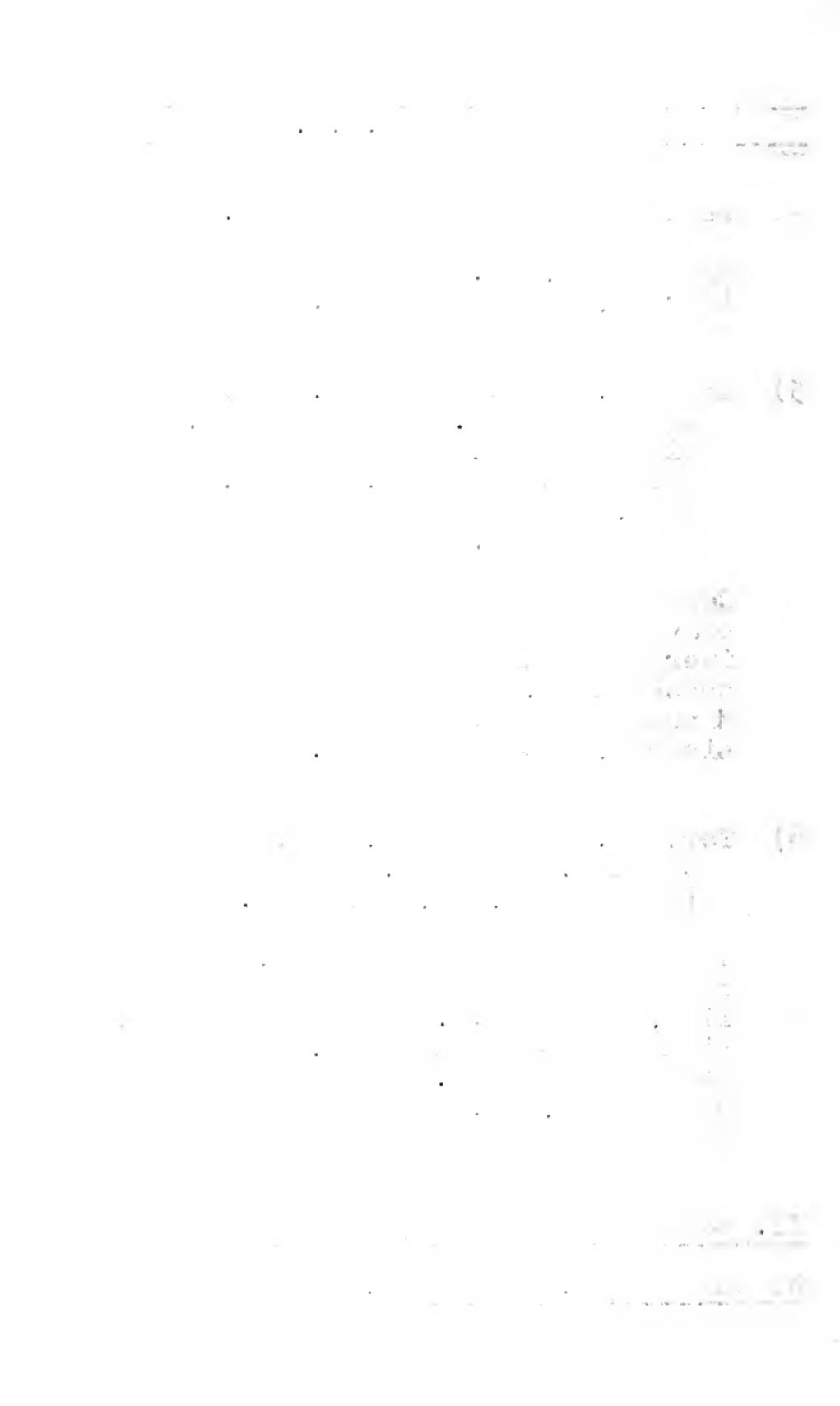
- 6) Toronto. University. St. Michael's College. Library. Catalogue. (1892) 101, 97, 48, 23 p.

Compiled by Father Crespin. Contains catalogue in main divisions, shelf-list, Father R.F. Bardou's Library, Bishop Mahony's library. The library had 3401 volumes.

Manuscript, St. Michael's College Library, SMC Collection.

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II. Books and articles related to the history of St. Michael's.



- 7) Chomel, Adrien. *Le Collège d'Annonay, 1800-1880; mémoires et souvenirs.* Annonay, Hervé Frères, 1902. 539 p., illus.

Contains information about the Basilian Fathers who founded St. Michael's. Father J.C. Plomer translated this book in 1904.  
St. Basil's Seminary Library. BQX 7037 .A5C4

- 8) Crowley, James A.L. *A centenary in Toronto. (In the Irish ecclesiastical record, v. 78, p. 98-106, July to December, 1952)*

Celebrates St. Michael's centenary and pays tribute to Father Patrick Moloney, "Irish priest, pioneer Basilian, cofounder" with Bishop de Charbonnel of St. Michael's.  
St. Basil's Seminary Library. BQT 2903 .I7 v.78

- 9) Hoskin, Mary. *History of St. Basil's parish, St. Joseph Street, Toronto, Catholic Register and Canadian Extension, 1912.* 172 p. illus.

"The history of St. Basil's parish is so much interwoven with that of the Basilian Fathers, who have ever been the faithful guardians of that parish ..., that it would seem unnatural, if we did not speak briefly

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in the first place of the early days  
of the College." p. 17  
St. Michael's College Library. BXQ  
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- 10) (Murphy) Sister Mary Agnes. Schol-  
astic standards. (In her, The  
Congregation of the Sisters of  
St. Joseph. Toronto, St. Joseph's  
Convent, 1951. p. 144-154)

Contains the history of the found-  
ing of St. Joseph's College.  
St. Joseph's College Library. R Si

- 11) Pagé, A.F. A history of the Basil-  
ian order in Canada. Toronto,  
Catholic Truth Society (1924)  
55 p.

Written by a staff member of St.  
Michael's and the first chapter,  
p. 7-15, is on St. Michael's.  
St. Basil's Seminary Library. No  
call number.

- 12) Scollard, Robert Joseph. Notes on  
the history of the congregation  
of Saint Basil. (Toronto, 1928+  
) v. 1-

Contains many items on St. Mich-  
ael's College which are of histor-  
ical interest. Volumes 1-8 seen.  
In progress.

Typewritten copy, St. Basil's Sem-



inary Library, personal notes of the librarian.

- 13) Shook, Laurence Kennedy. The coming of the Basilians to Assumption College, early expansion of St. Michael's College. (In Canadian Catholic Historical Association. Report, v. 18, p. 59-73, 1951)

Assumption College in Sandwich, Ontario, now a suburb of the city of Windsor, was founded from St. Michael's in 1857 and 1870.

St. Basil's Seminary Library. BQX 11 .C2 v.18

- 14) Shook, L.K. St. Michael's College — the formative years, 1850-1853. (In Canadian Catholic Historical Association. Report, v. 17, p. 37-52, 1950)

Is an article on the history of the foundation of St. Michael's.

St. Basil's Seminary Library. BQX 11 .C2 v.17

- 15) Souvenir booklet of the visit to Toronto of His Eminence Cardinal Villeneuve, O.M.I., Archbishop of Quebec, June 5-9, 1934. Toronto, St. Michael's College, 1934. 83 p., illus.

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Compiled by Father R.J. Scollard.  
"On the sixth day of June the University of Toronto conferred the Degree of Doctor of Laws, honoris causa, on Cardinal Villeneuve ... He was a guest of St. Michael's College for three days." (p. 11)  
St. Michael's College Library.  
BQX 4137 .Z6S7

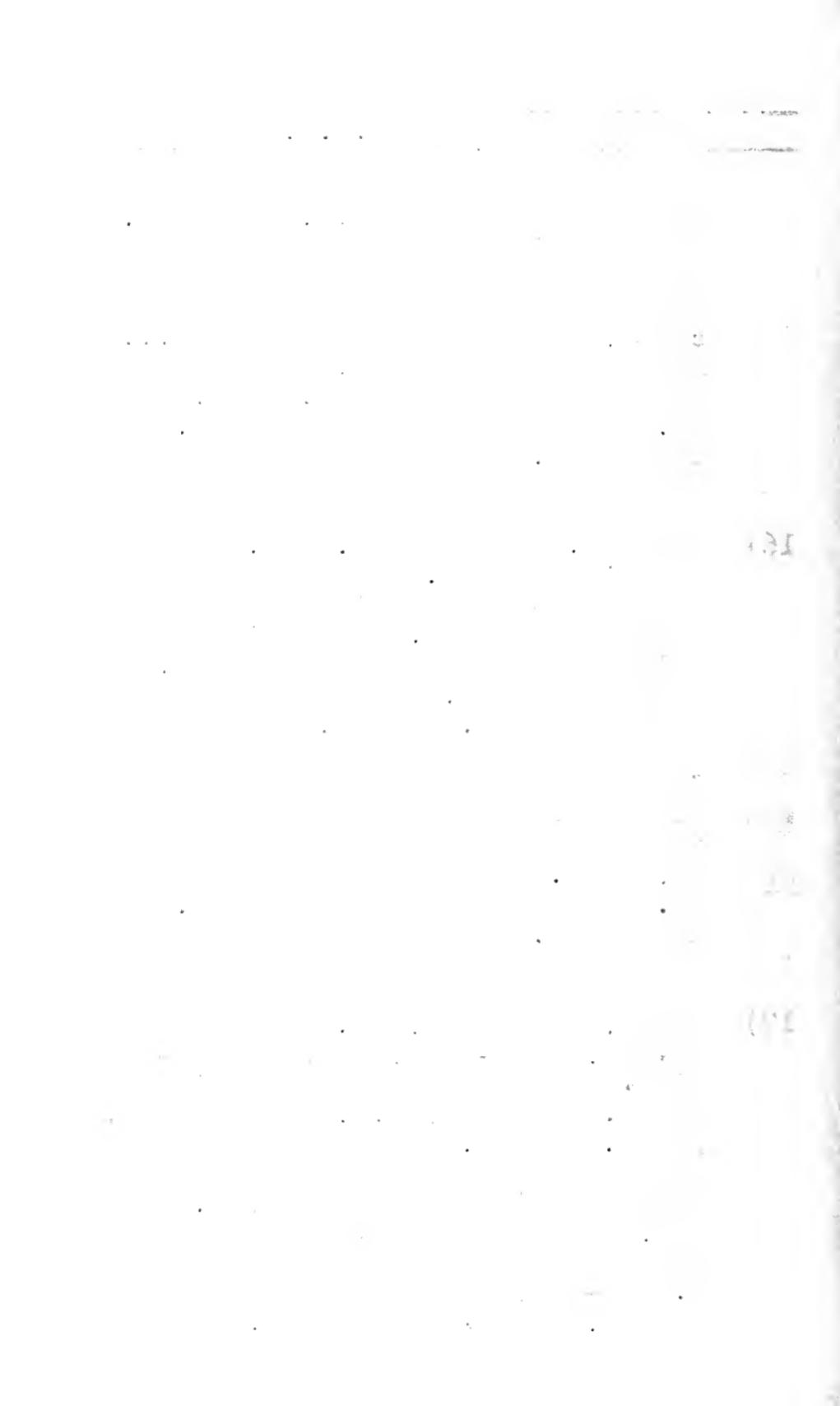
- 16) Toronto. University. St. Michael's College. Souvenir of the Seventy-fifth anniversary of the founding of St. Michael's College, in the University of Toronto. (Toronto, St. Michael's College, 1927) 57 p. illus.

Contains the addresses delivered at the celebration commemorating the founding of the College, May 11, 1927.

St. Michael's College Library.  
LE 178 .S8 1927

- 17) Teefy, John Read, ed. Jubilee Volume, 1842-1892, of the archdiocese of Toronto and Archbishop Walsh. Toronto, G.T. Dixon, 1892. 365 p. illus.

Note especially chapter 7, p. 197-248, about the religious communities and their work and chapter 5, p. 141-168, about Bishop de Charbonnel, the founder of St. Michael's



St. Basil's Seminary Library, BXQ  
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- 18) *Torontonensis*. Toronto, 1898-  
v. 1- (v. 4 not published)

This student publication contains some material on St. Michael's, though some years have almost nothing. Publications of similar value are the University of Toronto President's Report and the Faculty of Arts Calendar.

University of Toronto Library.

P LE T

III. Biographies of staff members, students, and other persons connected with St. Michael's.

- 19) Carr, Henry. The Very Reverend J.R. Teefy, C.S.B., LL.D. (In Canadian Catholic Historical Association. Report, v. 7, p. 85-95, 1939-1940)

Father John Read Teefy, 1848-1911, was Superior of St. Michael's from 1889/90 till 1903. In 1881 he worked for the affiliation of St. Michael's with the University of Toronto.

St. Basil's Seminary Library. BXQ  
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- 20) Casey, D.A. Captain the Reverend Thomas Edmund Mooney; a tribute to a white knight of God. (Kingston, The Canadian Register Press, 1946) 36 p. illus.

Father Mooney, 1906-1944, was a Canadian Army chaplain, killed in action in Oost Camp, Belgium. As a student at St. Michael's he was prominent as a club member and in sports.

St. Michael's College Library.  
LE 172 .M8

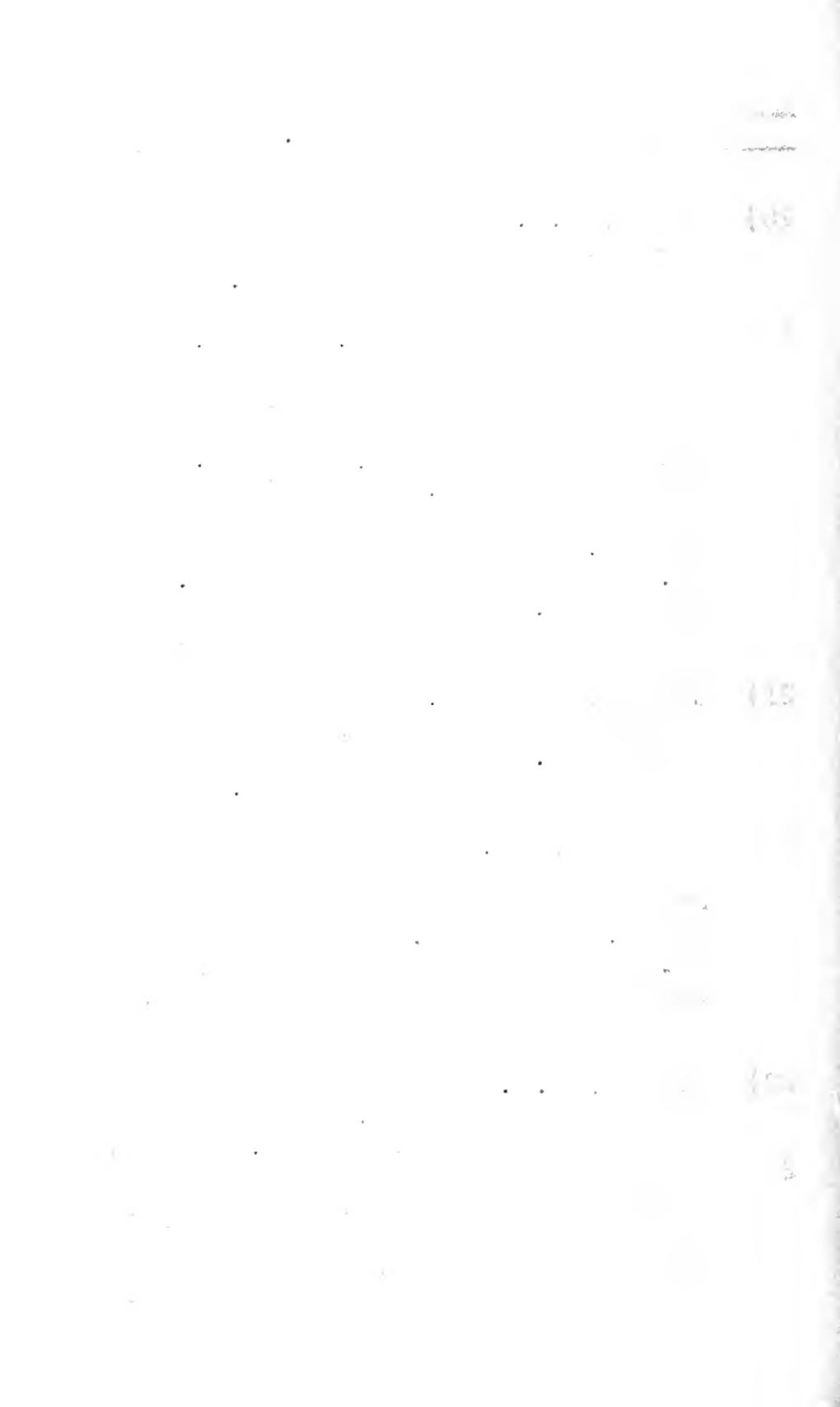
- 21) Causse, Candide. Vie de Monseigneur de Charbonnel, évêque de Toronto. Montpellier, Chapelle Saint-Léon (1931) 309 p. illus. (Collection "Il poverello", 1st series, no. 49)

Bishop de Charbonnel is the founder of St. Michael's.

St. Basil's Seminary Library, personal property of the librarian.

- 22) Loudon, W.J. Sir William Mulock; a short biography. Toronto, Macmillan, 1932. 384 p. illus.

Sir William Mulock, 1844?-1944, as a vice-chancellor of the University of Toronto, brought about the affiliation of St. Michael's. (See note to entry 19)



St. Michael's College Library.  
LE 126 .M9

- 23) McCormell, Edmund Joseph, ed.  
Captain the Reverend William Leo Murray, B.A., M.C., 1890-1937, first pastor of St. John the Evangelist Church, Campbell Bay, P.Q., chaplain with the Canadian expeditionary forces, 1916-1919. Toronto, St. Michael's College, 1939. 47 p. illus.

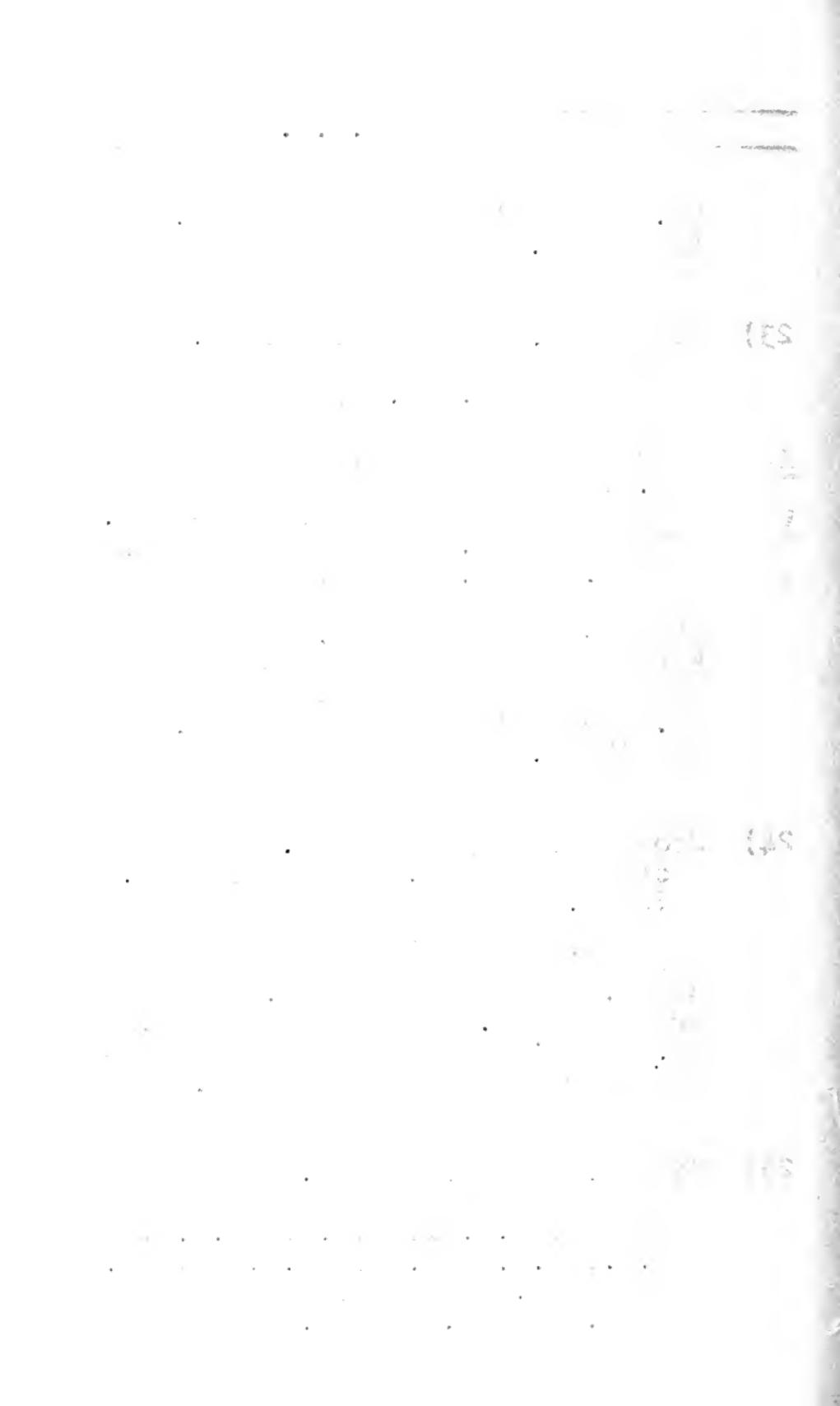
While a student at St. Michael's, Father Murray was a well-known debater and sportsman.

St. Michael's College Library.  
LE 172 .M98

- 24) Scollard, Robert Joseph. Lives of the brethren. Toronto, 1946. 207 p.

Has biographies of staff members of St. Michael's College. Type-written copy. Covers 1850-1925. St. Basil's Seminary Library, personal property of the author.

- 25) Taylor, Monica, Sister. Sir Bertram Windle: Bertram Coghill Alan Windle, F.R.S., F.S.A., K.S.G., M.D., M.A., LL.D., Ph.D., S.C.D.; a memoir. Toronto, Longmans, 1932. 428 p. illus.



This is a biography of a famous staff member, a doctor, who influenced the study of philosophy at St. Michael's.

St. Michael's College Library.  
LE 176 .W7

IV. Periodicals and serials published by St. Michael's, the students, and the staff.

- 26) The Basilian; a monthly review of Basilian thought. Toronto, published at the Scholasticate (1935-1938) 4 v.

Contains many references to the history and to the activities of St. Michael's during the four years of its publication.

St. Basil's Seminary Library. BQX 7301 .B3

- 27) The Basilian annals; a yearly record published by the historian of the Congregation of Priests of St. Basil of Toronto. Toronto, The Basilian Press, 1943- v.1-

Issued in July, 1943-45, and in November beginning 1946. The editor is Father R.J. Scollard. The official history of the Basilian

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Fathers. Gives the staff members of St. Michael's and a resumé of each year's activities.

St. Basil's Seminary Library.

BQX 7031 .B5

- 28) *Benedicamus*; a community bulletin.  
Toronto, St. Basil's Seminary  
(1948-1952) 5 v.

Was published monthly during the school year by the scholastics of the Congregation of St. Basil. Has College news and articles on the objectives of Catholic education as followed at St. Michael's, and on the history of St. Michael's.  
St. Basil's Seminary Library.

BQX 7031 .B6

- 29) Institute of the Blessed Virgin Mary in America. *The Loretto Rainbow*. Toronto (1893-1950)  
57 ? v. quarterly.

First published at Niagara Falls. Since 1912, when Loretto College was started, it contained a section on it, in the early days of the College, usually in the April number.

- 30) *Saint Joseph lilies*. Toronto, St. Joseph's Convent, 1912- v.1-

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Three numbers a year. Contains St. Joseph's College news, alumnae news, contributions by students. St. Joseph's College Library. no call number.

- 31) Toronto, University. St. Michael's College. Announcements. Toronto (1935- )

This is an annual illustrated prospectus to acquaint prospective students with the facilities and activities of St. Michael's. Starting 1953 it will be combined with the Freshman Calendar, which was a similar publication from 1940-1952. St. Michael's College, Registrar's office.

- 32) Toronto. University. St. Michael's College. Educational problems in Ontario; brief no. 206, submitted to the Royal Commission on Education, 1946. Separate Schools; documents presented to the commission. Toronto, English Catholic Education Association of Ontario (1947) p. 81-90

Education in general as seen by Catholics. This brief is also available in mimeograph form. St. Michael's College Library. LA 418 .06



- 33) Toronto. University. St. Michael's College. Calendar. Toronto, 1881-1914.

Since 1914 the material is incorporated in the Arts Calendar of the University of Toronto.

University of Toronto Library.  
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- 34) Toronto. University. St. Michael's College. The Trireme; a student publication. Toronto (1944?- )

An annual publication by St. Michael's men and women students, publishing only original student work and aimed to be a spur to creative writing.

St. Michael's College, Registrar's Office.

- 35) Year Book, St. Michael's College, edited by the graduating class. Toronto, St. Michael's College, 1910-

v.1 of The Thurible forms v. 26 of the yearbook. Of special interest: An old boy. The old St. Michael's; a survey of what has gone before.

(In The Thurible, a student-alumni review, v. 1 p. 48-50, 1936)

The superiors of St. Michael's; an interesting study of the men who shaped her destiny. (In The

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Thurible, v. 1. p. 51-53, 1936)  
Scollard, R.J. The Story of a  
beginning; St. Michael's, 1853-  
1891. (In The Thurible, p. 20-  
25, 1941)  
Scollard, R.J. History of St.  
Michael's — 1892-1942. (In The  
Thurible, p. 19-27, 1942)  
St. Michael's College Library.  
LE 197 .Y4

- 36) Kelly, Michael Vincent. Remarked  
in passing, by a religious.  
Toronto, Falconio Press (1934)  
167 p.

Reminiscences of an ascetical  
character that give an insight  
into the spirit of the priests who  
taught at St. Michael's.  
St. Basil's Seminary Library.  
BQ 7441 .E47 R4

- 37) O'Hagan, Thomas. Memory's urn; a  
poem commemorative of college  
days, and dedicated to the pro-  
fessors and students of St.  
Michael's College, Toronto. (In  
his In dreamland and other  
poems. Toronto, Williamson Book  
Co., 1893. p. 43-44)

Mr. O'Hagan, 1855-1939, studied at  
St. Michael's about 1880 for one  
year and later in Ottawa.  
St. Michael's College Library.  
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- 38) Prayers for students. Toronto,  
St. Michael's College, 1943. 40 p.

Compiled by Father R.J. Scollard.  
"This compilation of prayers has  
been made to provide in a conven-  
ient booklet those prayers frequently  
said in common by the students of  
St. Michael's College." p. (2)  
St. Basil's Seminary Library.  
No call number.

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#### INDEX TO PERSONAL NAMES

---

- Bardou, R.P., no. 6  
Carr, Henry, no. 19  
Casey, D.A., no. 20  
Causse, Candide, no. 21  
Charbonnel, A.F., Comte d, p. 1; no. 8;  
no. 17; no. 21  
Chomel, A., no. 7  
Crespin, J., no. 6  
Crowley, J.A.L., no. 8  
Hoskin, Mary, no. 9  
Kelly, M.V., no. 36  
Levesque, Father, p. 1  
Loudon, W.J., no. 22  
McCorkell, E.J., no. 23  
Mahony, bishop, no. 6  
Moloney, Patrick, no. 8  
Mooney, T.E., no. 20  
Mulock, Sir William, no. 22  
Murphy, Sister Mary Agnes, no. 10  
Murray, W.L., no. 23  
O'Hagan, Thomas, no. 37  
Pagé, A.F., no. 11

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- Scollard, R.J., p. 2; no. 12; no. 15;  
no. 24; no. 27; no. 35; no. 38  
Shook, L.K., no. 13; no. 14  
Sister Mary Agnes, see: Murphy, Sister  
Mary Agnes, no. 10  
Taylor, Monica, no. 25  
Teefy, J.R., no. 17; no. 19; no. 22  
Tourvieille, Pierre, no. 3  
Villeneuve, cardinal, no. 15  
Walsh, archbishop, no. 17  
Windle, Sir B.C.A., no. 25

(Transcribed from the corrected copy  
given to Father Scollard by the com-  
piler. The corrections have been in-  
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BIBLIOGRAPHY OF S.M.C., SUPPLEMENT 196

- 39) Bellisle, Henry Stanislaus. *The Institute of Mediaeval Studies.* Toronto, The Institute of Mediaeval Studies, 1933. 19 p.

An account of the foundation and aims of the Institute of Mediaeval Studies, the graduate school of philosophy at St. Michael's College.

- 40) Bellisle, Henry Stanislaus. *Philosophy and life, the superior's messages to graduates.* Toronto, St. Michael's College, 1933. 12 p. (The Pamphlet, No. 8)

Father Bellisle was superior of St. Michael's, August 1931 to August 1934.

- 41) Hodgins, J. George. *Documentary history of education in Upper Canada, 1790-1876.* Toronto, 1894-1910. 28 v.

References to St. Michael's College: v. 11 (1853-55) p. 107, 108, 109, 111, 115, 117, 118, 119, 124, 125, 132, 133, 276, 278, 300; v. 12 (1855-56) p. 242, 244; v. 13 (1856-58) p. 85, 138; v. 14 (1859-60) p. 134; v. 15 (1860) p. 22, 34, 37, 108, 224; v. 16 (1860) p. 141, 178; v. 17 (1861-63) p. 141; v. 18 (1863-65) p. 126, 132; v. 19 (1865-67) p. 21, 201; v. 20 (1867-69) p. 160.

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- 42) Kelly, Michael Vincent. Life work of a saintly prelate (Most Reverend Denis O'Connor, D.D., C.S.B.), by a student of Assumption College, Sandwich, Ontario, in the old days. Kalamazoo, Augustinian Print, 1914. 10 p.

<sup>q</sup>  
Biography of one of the first students and an early staff member of St. Michael's College. Written in collaboration with the Rt. Rev. Francis A. O'Brien, Dean of Kalamazoo.

- 43) Kelly, Michael Vincent. Rev. M.J. Ferguson, C.S.B., a memoir. Toronto, 1914? 31 p. port.

Short biography of one of the first students of St. Michael's College who later taught there for some years.

- 44) Scöllard, Robert Joseph. The Basilian Fathers; a short account of the history, life and work of the Congregation of Priests of St. Basil. Toronto, The Basilian Press, 1940. 32 p.

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- 45) Toronto. University. St. Michael's College. The Centennial mural. <Toronto, St. Michael's College, 1952> 4 p.

"Designed by Patricia Lippert ... the mural was painted as part of the decorations for the Centennial At Home held in Brennan Hall on January 25, 1952."

- 46) Toronto. University. St. Michael's College. Names of the students at St. Michael's College, Toronto, Ont., in the years 1900-1909 inclusive. <Toronto, St. Michael's College, 1920?> 32 p.

Compiled by Father M.J. Oliver, Secretary Treasurer of the Alumni Association.

- 47) Toronto. University. St. Michael's College. <Prayers for students> Toronto, Register-Extension Print, n.d. 24 p.

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- 48) Toronto. University of. St. Michael's College. St. Michael's College, Toronto, Canada, the Catholic College of the University of Toronto. Toronto, University of Toronto Press, 1923. 13 p.

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- 49) Toronto. University. St. Michael's College. Alumni Association. Souvenir of St. Michael's College Old Boys' Reunion, Toronto, August 27, 1924. <Toronto, St. Michael's College, 1924>  
32 p. illus.

This reunion celebrated the Golden Jubilee of the ordination to the priesthood of Rev. Robert McBrady, C.S.B., a student who came to St. Michael's in 1865, later became Superior, and who taught Latin and Greek for many years.

(Transcribed from a card bibliography kept by Father Scollard. This supplement has been restricted to the years covered in Miss Misslbeck's bibliography and these items have been numbered continuously with hers.)

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